

Shri Satguru Ve Nama

SPIRITUALISM QUESTIONS & ANSWERS

Bhakti-Bhakti Sab Jagat Bakhana/

Bhakti Bheid Koi Virla Jaana//

The whole world is worshiping God in their own ways.
But, only the rare being knows about the real secret
behind the true worship of Supreme Lord

Andhe Kho Andha Miley Toh Rah Batavey Khon/

Bandhe Kho Bandha Miley Toh Ghaat Chudavey Khon//

How can a Blind man lead another Blind.

How can one who himself is under bondage free another.

-Sant Kabir Sahib,-

Satguru Sri Madhu Paramhans Sahib

SAHIB

BANDGI



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Spiritualism. Questions and Answers,
Satguru Madhu Paramhans Sahib

Editor

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A Few Words

Many devotees have experienced that whenever they begin to indulge in some wrong act even unknowingly or whenever they are about to meet some accident, some hidden power comes to their rescue. This hidden power is nothing but the power of "Naam" about which I have repeatedly said—

*Guru Sajeevan Naam Bataye.
 Jakey Bal Hansa Ghar Jaye.
 Kag Palat Hansa Ker Deena.
 Aisa Purush Naam Main Deena.*

Satguru reveals the rare Alive 'Naam' that has the power to take a Hansa to its original abode Amarlok, and it transform the crow like mind in to that of a celestial Swan

**"The Thing I possess is not to be found
 anywhere else in this universe"**

- Satguru Madhu Paramhans Sahib.

Kal Niranjan is the fifth son of Param Purush, born out of word. He is known as Nirakar Niranjan, Adi Narayan, Adi Shiv, Adi Brahman and Mind etc. This world addresses him as Rama, Brahma, Shiva, and also remaind him as Niranjan, Kadar, Kareem, Parameshwar, Paramatma, Hari, Non dual and Alak Niranjan etc. This Niranjan is given thousand names in Religious Scriptures.

*Duniya Jisko 'Paramatma' Maaney,
 Sohi 'Kaal' Koi Bheid Na Jaaney. Sant Kabir*

The 'Power' who is ruling over the universe, whom the whole world considers and worship, as 'God'; is no one else but 'Kaal Purush' (God of Death/Mind/Mann). This secret is unknown to the whole of humanity.

1. The Founder of Spiritualism

Sant Samraat Kabir Sahib (1398-1518)

In the year 1398, Sahib Kabir, the founder of Spiritualism, appeared in the Lahar Tara pond of Kashi, in the early hours of the full moon day of Monday. No other sage has so many misconceptions attached to him as have been attached to Sahib Kabir regarding his birth. Some described him as the offspring of an unmarried lady; some described him as the offspring of a low caste lady while others coined other unbelievable stories about him. Even today his birth has been a sort of riddle for the worldly people although he has himself revealed the secret related to his birth in his own words.

He has said—

*Santo Avigat Se Hum Aye, Koyi Bhed Bharam Na Paye
Na Hum Rahle Garab Vas Mein, Balak Hoyi Dikhlaya
Kashi Tatt Srovar Bheetar, Tahan Julaha Paya
Na Hamre Bhai Bandhu Hain, Na Sung Girhi Dassi
Neeru Ke Ghar Nam Dharaye, Jug Mein Ho Geyi Hasi
Aane Takiya Ung Hamari, Ajaramar Pur Dera
Hukam Haisiyat Se Chaley Aye, Katan Yam Ka Phera
Kashi Mein Hum Prakat Huye, Ramanand Per Dhaya
Kahai Kabir Suno Bhai Sadho, Hans Chetavan Aya*

I have come from an unknown place. None could know the secret related to me. Without staying in the womb of the mother, I appeared as a child. A weaver found me in the pond of Kashi. Neither I have any relations nor any wife.

Getting a name in the house of Neeru made me a laughing stock in the world. My abode is in Amarlok. I have come here to save the Jivas-Humans from the grip of Yamas- Lord of death. I appeared in Kashi and got blessed with Naam from Ramanand. Listen to me and think over what I say. I have come to create awakening among the Humen.

At many places Sahib Kabir has revealed many secrets related to him. These leave no doubt in the minds of the readers that he appeared on this earth not from the womb of the mother but from the rare and dazzling light of Param Purush of Amarlok. Dear readers, I don't intend to give rise to any unnecessary discussion or to create any misconception in the minds of the people.

I have only tried to present before you a great truth. The word Kabir has in it the entire truth about Sahib Kabir.

*'Kakka Kewal Nam Hai, Babba Baran Sharir'
R-Ra Sub Mein Rum Raha, Jis Ka Nam Kabir
Gagan Mandal Se Utre, Satguru Satya Kabir
Jagg Manhi Paudan Kiya, Sub Peeron Ke Peer
Jaap Marey Ajapa Marey, Anhad Bhi Mer Jaye
Surti Samani Shabad Mein, Usko Kaal Na Khaye*

Recitation by mouth as well as the inward recitation perish away. But it is the Surti (present in Naam itself) that can't be destroyed by Kaal.

Musical notes are present within us. Some get absorbed in them. Some take these very notes as God itself. But one can't move beyond the limit of Turiateet (State of Maha Yogeswars-Trinity) on the basis of these. The notes perish away. Then what kind of word can we call these? That is to say, we can't take Dhunatmic (Sounds) word as well as the Varanatmic (Syllable) word as the real Naam.

Sahib Kabir says—
So To Shabad Vidhey.

That word is Muktatmic, that is to say, it is nothing but a soundless sound.

Do Bin Hoya Na Awaz

Sound can be produced only when two objects strike and where there is sound, there is Maya.

*Hadd Tappe So Auliya, Be-Hadd Tappe To Peer.
Had Be-Hadd Dono Tappe, Tiska Nam Kabir.*

He who crosses the limit is taken as an Auliya and he who crosses the limitless is taken as a peer (a great sage) but one who goes beyond both of these is none else but Sahib Kabir.

All the spiritually enlightened sages of the earlier times agreed to his views in letter and spirit. He presented in a simple way the means that could help the devotees worship the real God (Param Purush) even while leading a family life. He revealed in the language of the common masses the ways and means to open the Sushumna nerve.

The holy Nam he has talked about has the power to take the devotee in the pure spiritual world. A very high place has been given to the sayings of Sahib Kabir in the holy Granth Sahib. Dadu Dayal Ji has shown his regard for Sahib Kabir in his own way. He says—

*Kete Santa Koop Hai, Kete Sarita Neer
Dadu Agam Athah Hai, Dariya Satya Kabir
Satya Kabir Is Like A Limitless River.
He Resides Within The Hearts Of All.
Bani Arab Va Kharablaun, Granthan Koti Hazar
Karta Purush Kabir Hai, Nabhe Kiya Vichar*

The Sant Nabha Ji says that one may study countless sayings and thousands of religious scriptures but the fact remains that it is Satya Kabir alone who is the doer.

Dadu Dayal Ji says—

*Dadu Naam Kabir Ka, Jo Koyi Leve Oat
Usko Kabhi Na Lagsi, Kaal Bazar Ki Choat*

He who gets blessed with the holy Naam of Sahib Kabir, remains safe from the attack of Kaal.

Gareeb Dass Ji says—

*Gagan Mandal Se Utre, Sahib Purush Kabir
Chola Dhara Khavas Ka, Torey Yam Janjeer*

Sahib Kabir has descended on the earth in the guise of a Sevak to free the Jivas from the chains of Yama.

Guru Nanak Dev Ji too held Kabir Sahib in high esteem. He has described him as a flawless Sant Samrat who is the real well wisher and savior of the humanity.

These words of the holy Saints leave no doubt in the minds of the devotees about the fact that Sahib Kabir was not a human being. Normally everyone sings the glory of his own deity-God, but there is some reality and depth in what I have said. You should think over it in an impartial manner

All of you know that he appeared on this universe on the Jyesht Sudhi Poornima of the year 1398. After spreading the message of true and real form of worship for a period of 120 years, he decided to go to his real abode in Amarlok.

As such, at the time of his departure he thought of revealing to the world his real identity. He did so to remove the misconceptions that had been created by the vested interests regarding his birth. He declared that he would depart from the world on Magh Sudhi Ekadsi (a particular day of the particular month) of the year 1518 at Maggar (near Gorakh Pur). Hearing this declaration Lakhs of people gathered there. Among them there were Veer Singh Baghel, the king of Kashi and Nawab Bijli khan of Awadh. Both of them were the disciples of Sahib Kabir. They came along with their selected army men. Apart from them, a large number of disciples of Sahib Kabir and the common people came there. Many of them had come there simply to watch the miraculous happening.

Veer Singh Baghel ordered his army chief to be prepared to take the dead body of Sahib Kabir to Kashi where he would erect a Samadhi after performing the last rites. When Bijli Khan came to know of it, he said that he won't allow such a thing to happen. Sahib Kabir was his Guru and he would erect a Mazar (tomb) after performing his last rites as per his religion. Veer Singh reminded him

that Sahib advocated vegetarianism, that it will send wrong message.

Mansahari Manva, Pratayaksh Rakshas Jan.

Taki Sangat Na Karo, Hoya Bhakti Mein Hani.

Both of them drew their swords and were prepared to have a fight. In the meantime, a miracle occurred. A rare kind of light appeared in the sky and there was a word which said —

Uthao Parda Nehin Hai Murda.

E-Murakh Nadana Tum Ne Hum Ko Nehin Pahchana

"O fools! You have failed to recognize me. Remove the sheet of cloth and see for yourself, there is no dead body underneath".

When the sheet was removed, there appeared no dead body. Only some lotus flowers were found. Sahib Kabir performed this miracle in the presence of Lakhs of people. The Hindus took the flowers and erected a Samadhi whereas the Muslims took the sheet of cloth and erected a Mazar. These two memorials stand there even today and bear witness to the fact that Sahib Kabir was not a human being. He was , in fact, Param Purush Himself .

Give a serious thought to what I have said and see how much truth is hidden in it. Prior to it, none in this universe entered without a mother and departed without leaving his body. This was the first and the last kind of miracle that Sahib Kabir showed to the worldly people. His sayings would continue to guide the people about the ways and means that can help them in reaching their original home, Amarlok. The eternal indestructible 4th world.

His philosophy and Ideology can help a lot in establishing peace all over the world now.

Satya Sahib Kabir They, Kah Gaye Sant Sabhi

All the Sants have declared in one voice that Sahib Kabir was nothing but truth and truth alone.

Ravi Dass Ji says—

*Swami! Jo Tum Gavo So Hi Gavun, Tumhara Geyan Vicharun
Kahain Rai Dass Suno Ho Swami, Bharam Karam Sub Chadun*

Leaving all kinds of rites and superstitions, I would believe only in that which you say. Nabha Dass Ji says—

Pani Te Paida Nehin, Swasa Nehin Sharir

Ann Ahar Kerta Nehin, Tako Nam Kabir

He hasn't been created out of water and doesn't have a body that breathes. He doesn't take any food even. That Sant Samrat is none else but Kabir.

Guru Nanak Dev Ji has described him as the first ever Sant of the world who spread the real form of worship (related to Param Purush) all over the world.

Amlī Ho Ker Dharey Dheyan, Girhi Ho Ker Kathe Geyan

Sadhu Ho Ker Koote Bhagg, Kahe Kabir Yeh Teeno Thug

Sahib Kabir asks the devotees to take all the three —

1. One who consumes drugs and sits in meditation.
2. A family holder who recites Kathas (religious discourses). and
3. A sage who indulges in sexual activities —as cheats who misleads.

There are number of Sants in the world today, but none talks of any other authority that lies beyond the Vedas & the Scriptures. Sant Samrat Kabir Sahib has clearly said—

Ved Hamara Bheid Hain, Hum Vedan Ke Mahin.

Jaun Bheid Mein Main Bason, Vedbhi Janat Nahin.

Sant Kabir Sahib says that the Vedas & scriptures have in them the secrets of all of us, but even they can't tell about the secret of my abode.

Iske Aage Bhed Hamara, Janey Ga Koyi Jananhara.

Kahein Kabir Janey Ga Soyi, Ja Per Daya Satguru Ki Hoyi.

Sant Kabir Sahib says that his mystery is far beyond the limits of Niranjana. Only such a devotee as has the blessings of a Satguru with him, can know it.

2. Questions & Answers

on Spiritualism

Q-1) You say the thing you possess is not to be found anywhere else in the Brahmand. Doesn't it show your ego?

A.) Study carefully the words I say. I say the thing I possess is not to be found anywhere else in the Brahmand. This is because it belongs to the 4th Loka, also called as Amarlok. These simple words create unnecessary discussion.

There are 5 kinds of ego.

1. One related to strength.
2. The 2nd one related to beauty.
3. The 3rd one related to wealth.
4. The 4th one related to Education.
5. The 5th one related to Clan/caste/color/race.

I am not an egotist. I visit the whole of India all alone. If I desire, I can have a body guard with me. I don't decorate my body. I wear simple clothes. I mean to say, none can find in me any sign like that of an egotist. However, I say with a sense of full faith and confidence that the thing I possess is not to be found anywhere else in the entire Brahmand.

Even if a poor person asks me to visit his house, I accompany him. I don't let anyone massage my hands or feet. I move about like a Servent. If you judge my disciple closely, you will find them as rare ones from others. All this is due to the miracle of that thing.

Sub Mein Tera Jalva Sma Raha Hai

I see the same soul in all. So what is that I should boast of.

You may have more bones and muscles while someone else may have less. On seeing such a weak fellow you may abuse and frighten him in every possible manner. If we do so, it is nothing but an ego related to the

bones and muscles. If we see the soul alone, we won't feel any sense of ego.

People boast of having unlimited wealth. When I have no money, what is that I should boast of. People say I have constructed so many Ashrams. I say none of these stands in my name. All these have been constructed out of the money contributed by the disciples.

You care for bones and wealth but ignore the soul whereas we are concerned with the soul alone.

Sub Mein Atam Roop Pachhan

Try to see the soul in all.

Even if I get control over whole of the world, I shall remain the same. Remember! It is only ignorance that gives birth to ego. So ego means ignorance. Earlier I used to hold satsang seating myself on the ground. I did so for 7 years. But the people had to stand up a bit to see me. As such, I got a Takhat Posh (a wooden, table- like platform, used for sitting) constructed for holding satsangs from there. The people began to decorate it. I didn't allow them to keep even the flowers there. Some come with a garlands in hand but I refuse to accept it. In short, I live in complete simplicity. That which you take as ego is nothing but my self confidence and faith. That is truth and truth alone.

Sometimes a shopkeeper says the chilies he is selling is of a special variety and is not to be found with other shopkeepers. He tells the place from where he has brought it. In the same manner, the thing I talk about is not to be found in this world. It is to be found in the 4th Loka alone .After getting it, a devotee achieves three things. I have tried the effect of this thing not on one or two but on Lakhs of devotees. There is no doubt about it. Three things that one achieves are—

1. The Mind (Munn) and the Soul get separated.

2. The attraction for the worldly objects begins to fade.

3. One attains a full security cover.

Every Naami after getting blessed with Naam experiences changes within him.

Every one seems to be dancing to the tune of Mind. After all, Mind is very powerful. But such a thing has stopped happening with my Naamis. This is because after getting blessed with Naam, the devotee becomes awakened. The Naamis (Initiates) belonging to other Panths will be found to have no control over their Mind. They are found to be spiritually not awakened. My Naamis find the activities of these Naamis just like those of disturbed persons. This is because there is no guarantee as to when they will behave as a good or a bad person.

Secondly, my Naamis have control over their Mind. Their awakened soul enables them to understand the Mind. This is the most difficult job to perform. understanding the working of the Mind, the attraction for the worldly objects begins to fade. Thirdly, every Nami begins to feel the presence of an invisible power with him.

In such circumstances why Shouldn't I say that the thing I possess is not to be found anywhere else in the Brahmand. This thing enables the devotees to understand the true nature of their Soul.

Why do we sit in meditation? We do so to know our real identity. None in the world can separate his Mind from the Soul. The Mind has entangled the soul in such a manner that it has lost its power to understand anything. If the Mind expresses the desire to take food, the Soul also expresses the same desire. All the activities being performed by man keep him entangled more and more in the Mayaic net. Even after satisfying their earnest desire, man finds it hard to free himself from the grip of Mind.

It is not easy to understand the games of Mind. It will give wealth and other miraculous powers to man but in no case it would allow him to escape from its clutches. It is only the Satguru who can help man in attaining freedom from its clutches and entanglements.

Ignorance is the first power of Mind. The Mind has attaches itself on to the Soul in such a manner that the latter has lost the power to know its real identity. However hard one may try, one can't cross the limit of Mind.

A Satguru alone has the power to enable a devotee to know his Soul. Hansa has a wonderful property in its beak. It takes only milk and leaves the water, if any, part in it. None else can perform this wonder. Like the Hansa, the Satguru as well has the power in his concentration (Paras Surati) through which he can separate the Mind from the Soul. He performs this job within a moment. After this the Mind can't reattach on to the Soul.

*Doodh Ko Matth Grit Neyara Kiya
Palat Ker Phir Tahin Mein Nahin Smai*

Once the ghee is extracted from the milk, it is not possible to turn it back into milk. Likewise, if Butter is obtained by churning the Curd, it is not possible to turn it back into Curd.

In the same manner, Mind can't attach again to the Soul after Satguru separates it from the latter.

*Koti Janam Ka Patth Tha/
Guru Pall Mein Diya Pahunchae//*

The Satguru enabled the disciple cover within a moment the path that couldn't be covered even after taking countless births.

When such a thing happens, the devotee feels a kind of comfort as one feels when some thorn in his foot is removed. After this the disciple won't find it easy to feel the same kind of attraction for the worldly objects.

Naam Paye Satya Jo Beera, Sung Rahun Main Dass Kabira

Sahib Kabir says that he remains with the devotee who gets blessed with the true and real Naam.

Take it as true that the world will repent after my departure from the world because there is truth and truth in my statement that 'The thing I possess is not to be found anywhere else in the Brahmand'.

Q-2) Can Jiva cross the worldly ocean of life and Death on its own efforts?

A.) Certainly not, The Beings can't escape from the grip of Niranjana even after worshipping for crores of years, Niranjana won't allow the Jiva to even reach him. Even if the beings manage to do so, it will forget its own identity. Under no circumstances, the Jiva can hope to attain permanent salvation. It is only Sant Satgurus who are in possession of the 'Paras Surti'. with its miraculous power they absorb the Jiva within them and take it to Amarlok. If the Satgurus don't do so, the powerful attraction of Mind and Maya will bring the Jiva back to the earth.

Jeev Bechara Keya Karey, Jo Na Chhudave Peev

The poor and helpless Jiva can't do anything on its own. It is only the Satya Purush Himself who can save it.

Those who don't believe it, ask their followers to do charitable acts, prayers and pay visits to the holy places to attain salvation. This is because they have no alternative but to oppose the teachings of Sahib Kabir.

Sahib Kabir says that it is not possible for the Jiva to escape from the clutches of Niranjana. In the Kathas (recitations of stories from the holy books) we hear about the great Rishi Munies who worshiped hard for years together but committed wrong acts under the sway of Lust and anger. If this is the case with great worshipers, how can a ordinary human being ever think of escaping from the powerful net of Mind and Maya. Lust and anger are only the hands of this Mind. That is why it is said—

*Kitne Tapsi Tapp Ker Darey, Kaya Dari Gara
Grah Chhor Bhaye Sanyasi, Tau Na Pavat Para*

Many worshipers worshiped hard. Some of them even reduced their bodies to a skeleton. Some left their homes and hearths even but still they failed to attain salvation.

A sage asked as to how Guru would take the disciple across the limit of three Lokas. He said that he was at a loss to understand all this. No doubt, it is beyond the reach of that sage. The simple reason, he is not equipped with that power for the same. Sahib Kabir says—

Is Ke Aage Bheid Hamara, Janey Ga Koyi Janan Hara

The secret related to him lies beyond it. Only some experienced person can have knowledge of it.

Those connected with other Panths ask their disciples to perform all sorts of rites related to Yog. That is why they don't attach so much importance to the Guru. But the Sants have accorded a very high place to the Satguru. Sant Matt is altogether different from other Panths. Earlier it was the word 'Yog' that was prevalent. The word 'Sant' was nowhere to be found. In Sant Matt, an easy path-Sahaj Marg for attaining salvation is preached. The Sants say it with confidence that the Satguru will help the disciple go across the worldly ocean within moments. Has any Rishi Muni said so? Certainly not will be the answer. The Sant Matt revolves round the Satguru. It doesn't talk of simply showing the path with instructions. A Nirgun worshiper of Formless will talk of one's own earnings. This gives rise to misconceptions. We are talking about two things—The sighting-Dharsan of Satguru and service to him. So the lineage of Sants revolves around these two things.

Hari Sewa Yug Char Hai, Guru Sewa Pal Ek

Even after serving God for 4 Yugas, one can't attain so much merit as one can attain by serving the Guru even for a moment.

Goswami Ji also said—

Yeh Sub Sadhan Se Na Hoyi, Tumhari Kripa Payey Koyi Koyi

Not with self efforts, but with the grace of Sahib, one can attain salvation. Sahib Kabir has said—

Ada Ker Khud Khazane Se, Chhuda Le Apne Bande Ko

He asks the Guru to free the Jiva with Guru's own power of grace.

That is to say, in this universe of Kaal (that is not the real abode of the Jiva) the Hansa of Param Purush has got entangled in many chains. It is impossible for it to free itself from these chains on its own and reach Amarlok—its real abode. Kabir Sahib said -

Pap Punya Ye Dono Beri, Ek Loha Ek Kanchan Keri.

Sahib is saying that both bad deeds and good, virtuous deeds are like the links of a chain which is used to bind the soul. The only difference is that one is made of iron and the other is of gold.

Both kinds of worship—Sagun (With Form) as well as Nirgun (Formless)—lay stress on making one's own earnings of merits. Here the Guru simply shows the path. The devotee can rise only to the extent he makes the earnings. This approach is limited to the 3 Lokas alone, where the earnings and deeds bring fruit. Those who can't afford to make suitable arrangements for the same, waste away their lives. However, in the true form of worship- Satya Bhakti there is no importance attached to Karmic earnings. This worship is related to Amarlok where there is no requirements, whatsoever, of the Karmic earnings.

In Mahashunya, there are to be found many strong kinds of magnetic attractions where the Jiva forgets itself. At this time the Satguru brings it to senses and absorbing it in himself, takes it safely to Amarlok.

Otherwise, the devotee can't ever hope to cross those places even after worshipping for crores of years.

Now Sant lineage got polluted with the passage of time. The Vihangam (Bird) like moves began to disap-

pear. Only Meen and Papeel methods remains. Papeel means an ant and Meen means a fish. Papeel Marg means to visit the Brahmand with the speed of an ant whereas Meen marg means to make upward and downward movements like a fish. There are 5 Methods of Mudras (postures). The first two kinds of Mudras are related to Papeel whereas the other 3 Mudras are related to Meen Marg. But it is only the Sants who adopt the Vihangam like movements.

Kahain Kabir Vihangam Chaal Hamari

Sahib Kabir says that he adopts a Vihangam like movement. During his visit to the Brahmand, the devotee moves out of the body. He feels he is moving. It doesn't appear dream like to him. But the movement is somewhat slow. He can see the 14 Lokas as well. This is not an ordinary thing. Nevertheless, the visit to Amarlok can't be performed with one's own effort. During the course of its travel, it appears as if someone else is moving along with. Mohammad Sahib says—

Chala Jab Lok Ko, Shok Sub Teyagya,

Hans Ka Roop Satguru Banai

Keet Jyun Bhiring Ko, Palat Bhiringi Karey

Aap Sung Rung Le, Le Udai

When the Satguru turned the Jiva into a Hansa, It left all sorts of identities and set forth on its journey to Sat Lok. This is just like the job of a Bhiring that turns any larvae of insect like itself and helps it in flying. When such a situation arises, the devotee can see in all the ten directions.

Wherever you fix your concentration, you feel yourself attracted to that very object. All this is due to the magnetic forces. But the devotee can't talk to his Guru. On the other hand, in the Vihangam chaal-Path of Flight, the Disciple moves with the Satguru and also talks to him. The Satguru goes on narrating him about all the places they pass through. This journey depends on the will. Its

speed can be decreased or increased at will. Normally this speed is, indeed, of a very rare kind. None can imagine it. The devotee moves while visiting all the ten places. When he reaches the end of the Brahmand, he loses his sense of discrimination. He finds himself powerless to move ahead. Beyond this none can go on the basis of his own power. That is why it is said—

*Ra-Rankar Khechri Mudra, Dasvan Dwar Thikana
Brahma Vishnu Mahesh Adi Ne, Ra-Rankar Ko Jana*

Brahma, Vishnu and Mahesh have a knowledge of Khechri Mudra (posture). This Mudra has its place in the 10th Dwara (aperture).

None will tell you all these things. You can move out of your body as and when you desire.

Koyi Koyi Pahuncha Brahm Lok Mein Dhar Maya Le Aayi

Remember! Though only some rare devotees reach Brahm Lok, yet the Maya, once again, pulls them back.

When the devotee, moving at a fast speed, reaches the abode of Niranjan, he finds there the light equivalent to that of 4 crore Suns. This makes him forget himself. The Mind changes his position in a manner it does so in dreams. That is why all have said—

Bey Antt... Bey Antt.

There are such kind of pleasures that one loses one's sense of discrimination. That is why this abode is called as Jyoti Swaroop. One can find its mention everywhere. Here the Satguru absorbs the soul of the disciple within him and moves ahead.

That body is transparent and the disciple is able to see each and everything. After crossing the Shunya, the Satguru separates the soul from him. The disciple asks the Satguru as to why he had absorbed him within him when they had travelled a great distance together. The Satguru says that the power of Niranjan at that place is so strong that it could pull him back even though he was

accompanying him. Niranjan would have influenced him. That is why he had absorbed him in himself.

Clearly, one who says that the devotee can reach Amarlok based on one's own earnings is a big liar.

Sahib Kabir says—

Kitne Tapsi Tap Ker Darey, Kaya Dari Gara

Grah Chhor Bhaye Sanyasi, Kou Na Pavat Para

Many a worshippers tried hard and even reduced their bodies to a skeleton. Many of them left their homes and hearths but still none of them could know these secrets. That is to say, they couldn't have any knowledge of Amarlok. Sahib Kabir says—

Ada Ker Khud Khazane Se, Chhuda Le Apne Bande Ko

O Param Purush! Help your worshiper cross the worldly ocean.

Na Kuchh Kiya Na Ker Saka, Na Kerne Yog Sharir

Jo Kuchh Kiya So Sahib Kiya, Bheyya Kabir Kabir

Neither I have done anything nor is my body capable of any such thing. It is Sahib Kabir who has done all for me.

Next comes the ocean of Surti. It is the ocean of that very concentration that has been working in our body. You must think that every job in the universe is being performed with the power of Surti alone and therein lies its ocean. The soul is made to take a bath there. It is only then that the Mind gets separate completely. It is not like diving in the water. It is the source of indescribable lights. Within a moment, it seems as if the Soul had emerged out of it some millions of spins. And when that soul comes before Param Purush, it gets in it the light of 16 suns. Then it becomes fully awakened.

After this, whenever the Hansa has to visit there, the same procedure need not to be followed. The middle paths disappear. Just imagine the grace of the Satguru. Just think! Can such a thing happen on the basis of one's own earnings. Certainly not, will be the answer.

Q-3) You are talking about the worship of Guru. Isn't it a kind of worship of man? Why shouldn't we worship Param Purush directly?

A.) Rig Veda says—

Guru Brahma, Guru Vishnu, Guru Devo Maheshvar

Guru Sakshat Per Brahm, Tasme Shri Guru Ve Nama

Take the Guru himself as Brahma, Vishnu , Mahesh and Parbrahm and bow to him.

Suppose, you don't have faith in the Vedas as well. and if you are not a disciple, you will naturally think as to why should one worship a Guru. If you study the sayings of the holy Sants, you will find that they have not taken the Guru as God Himself. Had they said so, even then your argument would have carried no logic and if they had taken Him as Smaller in status than God, you would have thought over a little. But they have described the Guru as greater than God even. After all, there must be some reason behind it.

'Guru Hain Badey Gobind Se, Mann Dekh Vichaar'

That Param Purush has nothing to do with the universe. He has handed over the rule of this universe to Niranjan. He is not in a position to free the Jivas from this worldly bondage. That is why He has given this job to the Sant Satgurus. This is a very difficult job that the Sant Satguru has to perform. You can't worship Param Purush directly.

We can fix concentration and can worship one whom we have seen. However, if we haven't seen Him, we won't be able to worship Him. Such a job is just like that of throwing stones at the moon. It is totally useless. Moreover, how can we attain salvation in that case?

It is the Satguru alone who can perform such a job. That is why he has not been considered as less than God.

Sahjo Bai has beautifully described this situation—

Hari Ko Tajoon, Guru Ko Na Bisaroon

Guru Ke Sum, Hari Ko Na Niharoon.

I am prepared to leave Hari but in no case I would like to forget the Satguru.

Hari Ne Janam Diyo Jug Mahin,

Guru Ne Avagaman Chhudahin

Hari (God) sent me in this universe but it is the Satguru who helped me cross the worldly ocean.

Hari Ne Kutumb Jaal Mein Gheri.

Guru Ne Kati Mamta Beri

Hari entangled me in the net of Maya whereas the Satguru destroyed this net of attachment.

Hari Ne Paanch Chor Diye Satha,

Guru Ne Chhuda Liye Snatha

Hari put 5 thieves (Lust, anger, attachment, greed and ego) with me whereas the Satguru saved me from their clutches.

Hari Ne Mosey Aap Chhipayo,

Guru Deepak De Tahi Lakhayo

God had hid Himself from me, but the Satguru helped me see Him with the power of Spiritual knowledge. Sahib Kabir says —

Guru Gobind Donon Khare, Kake Lagoon Panv

Balihari Guru Aapne, Gobind Diyo Lakhae

If both Guru and Gobind are standing before me, I would touch the holy feet of the Guru who helped me have a vision of lord.

Let's move to the basic question as to why we should worship the Satguru. Should it be taken as the worship of a human being? Not at all. We shouldn't take the Guru as a human being. In his appearance, we should see the very appearance of Param Purush. I'll explain to you this secret.

When the Satguru moves with the Hansa, they first meet the Sidh Puriyan (A place where there is a display of miraculous powers). One comes to know as to how one can kill or cause some other kind of harm to others. The Soul gets attracted to these. It is just like the case of a

penniless person whose joy knows no bounds when he happens to find a huge amount of wealth. However, the Guru pulls the Soul out of this attraction in a very careful manner. Travelling in this manner they reach Maha shunya. Both of them move together. The Guru goes on explaining everything to the Soul. After reaching the Mahashunya, the Satguru absorbs the Soul in himself.

Many such Brahmands can be accommodated in that Maha shunya. 70 kinds of dissolutions are to be found there. Don't take Sat Lok as an ordinary thing. Then he separates the Soul. Still the Soul is far from becoming a pure Hansa. Here the Soul asks as to why it had been concealed. Then the Satguru tells it that other than him, everyone else would be attracted by the powerful magnetic force of Kaal Purush. That is why he had absorbed it in himself.

Dear devotees, whatever I have been saying is nothing but truth. In such circumstances, how can I agree with the views of one who says that one can cross the worldly ocean on one's own. You won't find all these things anywhere else. All others are busy in narrating the Kathas (events contained in the scriptures) but I am presenting before you pure things only.

After this comes the ocean of Surti. The Guru leaves the soul of the disciple in this ocean. It revolves at an amazing speed of millions of times per second. It is just like the case of devotees who wash their hands and feet before entering into a temple or a mosque. When the Soul comes out of this ocean, it becomes a pure Hansa. The Mind is left behind. Don't take this Mind as an ordinary thing. None has the power to separate his Mind.

Next comes a point where the Guru as well as the disciple appear as two in one. Both seem to possess the same amount of power. They reach Param Purush. The latter asks the disciple as to whether he needs Him or the

Guru. There the difference between Param Purush and the Guru appears the same as that between a lamp and the Sun. The Soul, as such, is attracted more towards Param Purush. If the Soul opts for Param Purush, it will remain for ever in Amarlok. He doesn't let it absorb in Him. It will be a quite different thing if the disciple opts for the Satguru. It will happen only when he has always held the faith that Satguru himself is Param Purush. Then Param Purush feels much pleased and absorbs it in Himself.

I have revealed to you a great secret. On sighting Param Purush the Hansa attains the light equivalent to that of 16 suns. But when it gets absorbed in Him, it becomes like Him.

Sab Se Todd Ek Se Jodi, Satguru Tiska Naam.

When it descends on the earth, it has the rare Paras Surti with it.

Paras Surti Sant Ke Pasa.....

Param Purush asks such a Hansa to go to the earth and create awakening among the Jivas. Niranjana can't even dare touch such a Paramhansa. When the Jivas are awakened, they will also remain unaffected by the power of Maya. Such a Paramhansa is called as Satguru.

Then what will the Satguru do? On being blessed with Naam from such a Satguru, the whole play of Mind will end. Satguru performs this wonder with the help of his Paras Surti.

Now it is up to you to decide whether the Satguru Worship is the same as the worship of a human being or that of Param Purush Himself.

*Paras Mein Are Sant Mein, Tu Bado Antro Jan/
Veh Loha Anchan Kare, Guru Karle Aap Saman//*

When you first came in contact with me, I change your personality first. I remove the earlier one and fill it with Madurai-sweetness. Now your thoughts, your nature will begin to match with me.

Q.-4) You oppose the acts of earnings but you yourself say the devotees should recite the Naam and should meditate. Those who talk about earnings merits, also say the same. Then what remains the difference ?

A.) I have never said that the devotees should perform rites, rituals and other kinds of deeds to the extent they can, so that based on these they can cross the worldly ocean.

I have 2 mobiles. I receive many phone calls. The people phone me even during night hours.

I switch off my phones before going to bed. One day, I forgot to switch off one mobile. At about 1:30, I received a phone call. At first I thought of not attending to it but then I thought it might be of some urgent nature. When I attended it, the fellow on phone, after saying Sahib Bandgi, said that he was Lakhvinder. I asked what a time he had chosen. He said that he had been trying for quite a long time but was not receiving any response. I asked what he wanted to say. He said that he was an employee in some factory and after reaching home he felt so much tired that he found it difficult to sit in meditation. I asked him to do so even while moving about. He said that he couldn't remember even that much as he had to work for about 15 hours. He wanted to know whether he would be able to cross the worldly ocean or would see his precious life going waste. I advised him to follow the principles laid down for the Naamis in right earnest. He said that he had been doing that much with full devotion. I said that he should rest assured that he will cross the worldly ocean. He asked why I asked the Naamis to sit in meditation and recite the holy Naam. What was the difference between those who did so and those like him who didn't do so? I said that he would cross the worldly ocean receiving the pains of drowning while the others

would straightway cross. Now it was up to him to decide as to how he would like to go across. Sahib Kabir has said—

*Sumiran Se Sukh Hoat Hai, Sumiran Se Dukh Jaye
Kahein Kabir Sumiran Kiye, Sain Mahin Samaye*

Recitation of Naam removes the sorrows and brings joys and also enables the devotee to get absorbed in Param Purush.

Sahib Kabir further says—

*Naam Na Liya To Keya Bheya, Jo Under Hai Hait
Patibrata Pati Ko Bhaje, Kabhoon Naam Na Lait*

What then if one fails to recite the Naam? A lady, devoted to her husband, worships him even without speaking his name

The fact is that—

Merey Hari Mauko Bhajein, Main Sovun Panv Pasar

My God recites my name while I enjoy a peaceful sleep.

Keep safe that which I have given to you. The Satguru has enabled you cross the worldly ocean. Remember! If you don't recite the Naam, the Mind will try to entangle you in the world. Anyhow, you need not bother like others about earning of merit-Punya.

Satya Naam Nij Aushdi, Satguru Dei Bataye

The Satguru has told you about the herb in the form of the real Naam.

So if you don't recite the holy Naam, make sure you don't fall in the grip of Mind. I explain everything at the time of blessing with Naam. I have done within moments that which couldn't be done even after spending years together in caves.

Koti Janam Ka Patth Tha Guru Pall Mein Diya Pahunchae

The Guru helped in covering within moments the path that couldn't be covered in even countless births.

Others talk of making earnings whereas I talk of keeping safe the wealth I have given to you. You will find

all your tasks getting accomplished in an unbelievable manner. It is your duty to make others as well have a knowledge of all this. Your worldly attachment will go on fading and the Mind will, so to say, salute you. You can fix your concentration at anything you like. You will find everything well in your control. Believe me, even while in family, you are living the life of a sage.

Jo Koyi Kahey Ki Main Kiya To Dhani Sahey Ga Maar

He who boasts of having accomplished on his own, will receive the unbearable thrashing.

*Satguru Daya Jehi Par Hoi/ Naam Pratap Bachey Jan Soi//
Nij Ghar Hansa Karhi Payana/ Aur Sakal Jiv Taha Samana//*

Those who have the grace of Satguru escape from this and reaches their true home Amarlok with the help of Naam.

Guru Sajeewan Naam bataey, jaakay bal Hansa ghar jaaey.

A Perfect Spiritual Master Satguru when transmits the Supreme Power into an individual through His paras surati concentration, after then only an individual's soul will reach back to its true abode, Amarlok.

Guru Govind Dou Khade, Kake Lagun Paye.

Balihari Guru Aapno, Jin Govind Diyo Bataye.

Guru was equaled to God before Sants. Our Holy Scriptures and sages have given even equal status to Guru and God. However Sants brought a revolution in the spiritual field. They placed Satguru even above God.

Q.-5) What is the difference between a Guru and a Satguru?

A.) Guru can at the most have knowledge of the 3 Lokas (Jagatguru) whereas the Satguru has the knowledge of the 4th Loka as well. A Guru blesses with the Nsam related to Sagun or Nirgun method of worship whereas the Satguru blesses with the Naam related to the true and real form of worship related to Param Purush. A Guru simply shows the path without doing anything for himself and the disciple has to make his own earnings whereas the Satguru not only shows the path but also himself helps the disciple reach Amarlok.

A Guru has no knowledge of Param Purush whereas a real Satguru not only has knowledge of Him but also actually descends on the earth after getting absorbed in Him. A Guru at the most has a knowledge of the 10 dwaras whereas a Satguru has the knowledge of the 11th (Surati) Dwara as well. The Naam blessed by the Guru is a worldly one and can be spoken, read as well as reduced to writing. It is related to the body. However, the Naam blessed by the Satguru is related to the Soul and is not a worldly thing. That is why it neither can be spoken nor can be read or reduced to writing. A Guru has no power to impart the true knowledge related to the Soul whereas a Satguru has the power to give. A Guru can show the path that can help a devotee attain the 4 kinds of salvation related to the 3 Lokas. He does not know the technique that can help one attain the real salvation- Param moksh. On the other hand, a Satguru reveals the real form of salvation that saves the devotee from the cycle of repeated births and deaths. This happens with the mere grace of the Satguru. Knowingly or unknowingly, the worldly Guru shows the path related to Niranjana but, after a brief period of unreal salvation, the devotee will have to take birth again and bear the tortures of Niranjana as before.

*Satguru Ke Updesh Ka, Suniya Ek
Jo Satguru Milta Nehin, Jata Yam Ke Dwar*

But for the spiritual knowledge of the Satguru, otherwise Jiva would have reached again the abode of Yama.

*Char Khani Mein Bharmta, Kabhun Na Lagta Paar
So Phera Sub Mit Geya, Satguru Ke Upkar*

It would have wandered about in the net of 4 kinds of species (Swat, egg, earth and womb) for Yugas together and would never have crossed the worldly ocean. However, the grace of the Satguru has freed it from this net. It will not suffer from the tortures of the Yamas now.

*Guru Bin Bhav Nidhi Tarey Na Koi,
Joh Viranch Shankar Sam Hoi.*

Tulasi Sahib says that no being can cross this worldly ocean of birth and death without the blessings of a true Guru, even if a person is equivalent to Brahma ji and Shiv ji in all aspects.

Koti Janma Ka Panth Tha, Guru Pal Mein Diya Pahunchaye.
The path of salvation that you have been traversing for many lives can be completed in a moment with the grace of Satguru.

*“Guru Hain Badey Gobind Se, Mann Dekh Vichaar, Hari
Sumrey Soh Vaar Hai, Guru Sumrey Soh Paar”.*

Kabir sahib ji in his ideology of Bringa Matt reveals that Satguru is greater than supreme Lord” No one can’t meditate on one whom he has not seen, whereas Meditating on true Satguru will provide all help and protection to a being and will also provide Permanent Salvation-Param Mukti.

Q.-6) What are the basic principles of your Dharma-Righteous conduct?

A.) There are 7 principles laid down in our Panth. The Namis are given a knowledge of these at the time of blessing them with Nam. These have to be followed in letter and spirit. These are—

1. To speak the truth.
2. To live on righteous earnings.
3. To refrain from taking intoxicants.
4. To refrain from consuming meat .
5. To refrain from gambling.
6. To refrain from committing theft.
7. To refrain from adulterous life.

Q.-7) What will happen if one fails to follow these principles after getting blessed with Naam?

A.) The devotee who doesn't follow even a single principle, has to face punishment. Don't think the devotee will receive punishment only after I come to know of it. It will be like an automatic process. Disregard in any form will invite punishment. It doesn't mean the punishment will be given at that very time. It can be spread over a number of days. This is the concession a Naami can hope to get. The punishment depends on the nature of wrong done. In my life I have given a big punishment to two offenders.

I forbade them from coming to me again. Moreover, they lose the power to fix their concentration on me. This is the last and the final punishment a great spiritually enlightened sage awards. Then all doors of forgiveness are closed. It is equivalent to irrevocable death penalty.

Tharhe Baithe, Pade, Utane Kahain Kabir Ham Wahi Thikane.
Kabir keeps his attention focused on his Satguru whether he is sleeping or awake, standing or sitting or doing just anything

Q.-8) These principles are hard to follow. It is not possible for the common man to follow these. Then how to follow these?

A.) At the time of blessing with Naam, the power to follow these was also are given. As long as you have not blessed with Naam, you are in the grip of Mind. And it makes you dance to its tune. However, after blessing you with Naam, your Soul will be separated from your Mind. Then the Soul will not be under the grip of Mind, even if it desires to do so. The Mind will not end but you will be can exercise your power on it. In such situations, you will be saved from doing wrongs. The power of Naam will continue to guide you on the right or wrong of things.

Still if you commit the wrong, you will have to face punishment. Without Naam you are not in a strong position to judge whether some particular act is wrong or not. The Mind tactfully involves you in committing wrong acts. But, it will be unable do so after you get blessed with Naam. The power of Naam will, under all circumstances, bring reforms in you. In short, it will be easy for you to follow the principles if you keep your concentration fixed at your Satguru. This concentration will not let the Mind-Maya to keep you in their grip.

Khavata, Pivata, Sovta, Jagata, Kahain Kabir So Rahe Mahin.
His concentration remains there – while he is awake or even while he is eating, drinking or sleeping

*Jeevan Ka Ab Saunp Diya, Sab Bhar Tumhare Hathon
Mien.Hai Jeet Tumhare Hathon Mein, Hai Har Tumhare
Hathon Mein.*

I have handed over the burden of my life in your hands.
Now all my successes and failures are also yours

Khak Ho Guru Ke Charan Mein, Tab Tujhe Manjil Mile.
Surrender yourself fully at the feet of your Guru to reach
your goal

Q.-9) What is the proof of the fact that the power of Nam will make it easy to follow these principles?

A.) You can check our Naamis. Try to make a distinction between their previous and the present life style. Excepting those who are not observing the principles in letter and spirit, you won't find such people anywhere else. An impartial study will give you the needed proof.

Q.-10) What kind of Naam do you possess?

A.) This is called as the Sar Naam. It is a rare kind of Naam that is altogether different from those of the 52 alphabets. At the time of blessing with Naam, the Sant Satguru awakens the power of Param Prush present within you. Then, taking your Soul within him, he once again places it in your body. This is the main action that separates your Mind from your Soul. It is this very activity that is called as blessing with Naam-Naam Dhaan. That Naam is Param Purush Himself. It remains with you at all the times to guard you, to turn you into a Hansa, to save you from the grip of Kaal Purush and Mind-Maya and to take you to Amarlok. In short, the Satguru Gives you the company of Sat Purush Himself in the form of Sar Naam. Otherwise, there is no power that can save the Jiva from the grip of Kaal Purush.

Kaha Na Jahi, Likha Na Jayi. Bin Sarguru Koyi Nahin Payi.

The holy sants clearly say that the true Naam can neither be spoken nor reduced to writing. None can know of it without a Satguru.

Sar Shabad Satt Purush Kahaya.

This Sar Naam is Satpurush Sahib Himself

Paras Surti Sant Ke Pasa.

Satguru gives Sar Naam Through his Paras Surati

Q.-11) Why and where do you ask the devotees to fix their concentration?

A.) We are talking about fixing the concentration on the Ashtam Chakra. The Yogis move up to the Saptam Chakra. These 7 Chakras lie within the body itself whereas the eighth Chakra lies at a height of one and one fourth of a hand above the head. This will make you realize that you are without a body (Maya) as well.

Q.12) Whose worship are you preaching?

A.) We give the worship of Param Purush. All the Souls are a part of Him. His abode is in Amarlok that lies far beyond the 3 Lokas. He is the same Param Purush whom Kaal Purush worshipped hard to get blessed with the rulership over 3 Lokas along with innumerable Souls. The same Param Purush who, on hearing the painful cries of the Jivas, sends Kabir Sahib in the guise of a Sant to free them from the clutches of Kaal Purush. He doesn't take back all the Jivas forcefully because he is bound by the word He has given to Kaal Purush in this regard.

That is why He has to adopt the technique of taking them back in a phased manner.

Surti Bandhi Asthir Karo, Guru Mein Deyi Samaye.

Kahein Kabir Dharam Dass Se, Agam Panth Lakhaye.

When Dharam Dass prayed to Kabir Sahib as to how could a devotee reach there, the latter said that a devotee should fix his Surti (Dhyan-concentration) at his Satguru.(not in one's own body-maya)

Devi Dewal Jagat Mein, Kotik Poojey Koye.

Satguru Ki Pooja Kiye, Sabb Ki Pooja Hoye.

Worship of Satguru, amounts to the worshiping of whole universe.

Dhyan Moolam Guru Roopam, Pooja Moolam Guru Padkam.

Mantra Moolam Guru Vakyam, Moksh Moolam Guru Kripa.

Q.-13) Why don't you perform the Sagun and the Nirgun form of worship?

A.) Both- Sakar and the Nirakar- kinds of worship are perishable. All the things made out of the 5 material elements are called as Sagun or Sakar. All of us know that the 5 material elements are perishable but still, none gives a serious thought to the fact that even element Sky is included in the 5 elements and it is Nirakar. As such, the worship of Nirakar is nothing but the worship of the perishable element.

Q.-14) Are you a Kabir Panthi?

A.) No, we are not Kabir Panthis. The Kabir Panthis make the world move around Kabir Sahib whereas I make it move around me. If Kabir Panth is taken as Oil, The Sahib Bandgi should be taken as the refined Oil. If the former is taken as Butter, the latter should be taken as Ghee. The Kabir Panthis don't believe in the status of a Satguru. They seem to forget that Sahib Kabir had sung not in his own glory but in the glory of the Satguru. As such, we are not Kabir Panthis. However, we take his sayings as a matter of evidence. Otherwise, a real Sant Satguru has no need of that. Nevertheless, the people won't believe so easily, if I speak on the basis of my own experiences only.

That is why I have to quote him as and when needed.

Q.-15) Is your Matt a Sant Matt?

A.) No, our Matt is Bhiring Matt, it is not a Sant Matt.

Bhring Mata Hoye Jehi Pasa, Soi Guru Satya Dharamdasa/
While giving the secret of Satguru to Dharamdas, Sahib says- that one who has the Bhiringa mata is a real Satguru.

Q.-16) What about this Bhiring Matt?

A.) There are 27 Lakh varieties of insects to be found in the world. Among them it is the Bhiring that possesses rare virtues. It is male and has no female. It makes a house out of mud. It can fly at a great speed. It has a magic in its sound. It catches any insect and taking it in its house it whispers its sound into its ears. With its charming sound it turns the insect like itself. However, it can't do so if the insect doesn't listen to its sound. After moving about, it again comes to whisper its sound in its ears. If again it fails to turn the insect like itself, it flies away and after taking a round, makes the third and the final attempt. If the insect listens to its sound, it turns in to a Bringa, but if it doesn't cooperate then the Bhiring lets it go. The latter remains as an insect like before. It fails to become another Bhiring. Then the Bhiring moves in search of some other larve and repeats the same process on it.

The Satguru also performs the same kind of work. He makes the disciple like himself with the power of his Paras Surti. The insect has to do nothing at all. It is the Bhiring itself that catches the insect and brings it to its abode. Putting it down it whispers its word into its ears. The insect has only to show its willingness to listen to the word. What can the Bhiring do if the insect doesn't listen? In this regard Sahib Kabir has said—

Bhringi Shabad Keet Jo Jana, Varan Phair Aapan Ker Jana

The insect that listens to the word of the Bhiring, loses its previous identity and becomes like the Bhiring Itself. That is to say, it will lose its previous nature and behavior.

Koyi Koyi Keet Param Sukhdai, Pratham Aavaz Gahe Chitlai

Some good-natured insects listen to the very first sound and become like the Bhiring.

Koyi Dooje Koyi Teeje Maney. Tann Munn Rahit Shabad Hit Janey.

Some insect listens to the sound in the second attempt while some other listens to it in the third attempt.

Bhring Shabad Keet Na Gahei To Puni Keet Asre Rahei

However, the insect that doesn't listen to the word out of fear or otherwise, remains as an insect as before.

*Guru Shabad Nishchaya Satya Maney, Bhringi Matt Tab Pavei
Taji Sakal Aasa Shabad Basa, Kaga Hans Kahavei*

A disciple becomes a Hansa only if he takes the words of the Satguru-(Paramhans) as truth and truth alone. The Satguru turns the crow like nature of such a disciple into that of a Hansa. In fact, the words of the Satguru are soothing like those of the Bhring. All that is needed is firm faith and devotion.

*Pahle Data Shishya Bheya, Jin Tann Munn Arpa Sheesh
Peechhe Data Satguru Bheya, Jin Naam Diya Bakhshish.*

The disciple is the first donor who offers his body, mind, and possessions at the holy feet of the Guru whereas the Satguru is the second donor who blesses the former with Naam.

All others are talking about the easy path but they are talking about the earning merits as well. Sahib Kabir says that the disciple need not do anything. Rather, it is the duty of the Satguru to do all that are needed; spiritual knowledge, devotion, control over mind, and other related things will automatically come to the disciple.

This wonder is performed with the power of the Satguru. Therefore, devotion matters not ego. Some one asked me if everything goes on with the grace of the Satguru, it means the acts of cheating are also done with his consent. I asked him to listen to me patiently. A devotee, who is in complete surrender to the Satguru, can in no case do any wrong act. You will reap the reward as per your Karmas (deeds) if you behave under the sway of nature and Mind. If you deliberately try, fall in a well, you will definitely fall into it. However, the Satguru saves the real devotee from such misfortunes by turning the tide of Karmas.

Koti Karam Pall Mein Katey, Jo Aawe Guru Oat.

Countless Karmas of a devotee who seeks the shelter of a Satguru, get washed away in a moment.

The Guru will come to your rescue as and when he foresees any misfortune approaching near. All that will happen, will go in your favor. That is to say, it is the Guru who has to decide as to what is right or wrong for you.

*Surti Karau Mum Saiyan, Hum Hain Bhavjal Mahin
Aap Hi Hum Bah Jayen Ge, Jo Na Gaho Ge Bahin*

O Sahib! We are in the midst of deep waters. Keep your merciful attention on us or else we shall get drifted away.

There are many Gurus in the world who say they will take the devotees across the worldly ocean of death. However, on watching their followers one finds that their nature remained unchanged. That is to say, they are not the real Gurus. Sahib Kabir has cautioned the devotees in this regard. He says —

Bhrang Mata Hoya Jihi Pasa, Soyi Guru Satya Dharam Dassa

O Dharam Dass! Take only that Guru as real who has the power to turn the devotee like himself in a manner the Bhring does

Satguru Ke Updesh Ka, Suniya Ek Vichar.

Jo Satguru Milta Nahin, Jata Yam Ke Dwar.

Yam Dware Mein Doot Sab, Kate Enchatani.

Unte Kabhu Na Chhutta, Firta Charon Khani.

Chari Khani Mein Bharmta, Kabhun Na Lagta Par.

So Fera Sab Miti Gya, Satguru Ke Upkar.

Listen and know that without a Satguru there is no one to take you across this Worldly Ocean of Life and Death. None else can help free from four types of birth, only by the grace of a living Satguru one attains Param Moksh

Q.-17) What is the difference between the Yog Matt and the Sant Matt?

A.) Yog is just like the Bhog (satisfaction of the organs). Just as a Bhogi derives pleasures related to the 5 Indrias (sense organs), in the same manner, a Yogi derives the pleasures after fixing his concentration at 5 different places. This pleasure is related to the subtle tissues/cells. However, these pleasures are about a thousand times greater than those derived through Bhog. The pleasure in Bhog is related to a particular organ whereas the pleasure in Yog is related to the 10th Dwara.

A great difference between the Yog Matt and the Sant Matt is that the Yogi can move out of the 10th Dwara and can wander in the abode of Niranjan's worlds but he remains within his limits. He takes the abode of Niranjan as Sat Lok. On the other hand, a Sant moves out of the 11th Dwara after breaking the barriers of Niranjan and reaches the real Sat Lok (Amarlok). This 11th Dwara lies within our Surti itself.

*Nau Dware Sansar Sub, Dasvein Yogi Sadh
Ekadish Khidki Bani, Janat Sant Sujan.*

*Dasvein Dwar Se Jeev Jub Jayi, Swarg Lok Mein Basa Payi.
Geyarvein Dwar Se Pran Nikasa, Amarlok Mein Paye Basa.*

In Yog Matt the Naam is related to the body. That is to say, it is given to the perishable body by the perishable body of the Guru. On the other hand, the Sajeewan Naam blessed in Sant Matt is not related to the body. That is to say, the Satguru blesses this Naam through his Surti into the Surti of the devotee.

That is why the Satguru at first catches hold of the Surti of the disciple by keeping his hand over his head and then after separating it from the Mind, he blesses the Soul bypassing Mind with his Surti. In Yog Matt, the act of blessing with Naam is done by recitation because it has nothing to do with the Surti. The disciple listens to these words with his ears and begins to recite the same. Such a Naam can be written and read-out. However, the Naam blessed in Sant Matt has nothing to do with the spoken

words. The Yogis fix their concentration through Chachri, Bhuchri, Agochri, Unmuni and the Khechri Mudras that are directly linked to the body centres.

In the Sant Matt the concentration is fixed at a height of one and one fourth of a hand above the head. Out side Body-Maya.

Jaap Marey Ajapa Marey, Anhad Bhi Mer Jaye

Surti Smani Shabad Mein, Vako Kaal Na Khaye

Recitation by mouth and inward recitation will perish but the Kaal won't be able to destroy the Surti that is present in the Naam itself. The Naam the Sant Matt talks about is nothing but the Soundless Sound. There are no audible sounds or the musical notes to be found.

In Yog Matt the disciple has to make earnings-through meriterious actions, while in Sant Matt the disciple gets everything simply by the grace of the Satguru. Unlike the Yog Matt, in Sant Matt the act of creating awakening in the Surti is performed. In Yog Matt, much importance is not attached to the Guru whereas in Sant Matt the Satguru is the sole doer.

Moreover, in Yog Matt the Meen and the Papeel modes of sadhana are practiced while in Sant Matt it is the flight-Vihangam mode that is followed to reach Amarlok.

Kahain Kabir Vihangam Chal Hamari.

Sahib Kabir says that he follows the Vihangam mode. Through Yogic practices a devotee can attain many kinds of miraculous powers but he fails to attain the spiritual knowledge. Many Yogis on attaining these powers become egotists as well. However, in Sant Matt, the ego vanishes on attaining the spiritual knowledge. In Yog Matt it is Niranjana who is considered as the ultimate reality whereas the Sant Matt speaks of that which lies beyond the universe of Niranjana.

Q.-18) Doesn't the worship of any deity mean one and the same thing?

A.) No, it cannot be taken as the same thing. However, those who think it as the same thing give arguments in favor of it. They are true so far as the worships related to Niranjana are concerned. The Sagun worship is related to Niranjana and the same is true in case of Nirgun worship as well.

Niranjana had three sons—Brahma, Vishnu and Mahesh. Then there were the branches as well as the sub branches that made the whole of Brahmand. As such, the worship of those other than Niranjana himself, also falls within the limit of Niranjana. As the whole of universe has been created by Niranjana, so all kinds of worship being practiced here are related to him at levels.

At all the places- scriptures he has talked about himself and his structures alone. The secret related to Param Purush and Amarlok are concealed and not revealed in any Religious Scripture. After departure from the world, every Jiva reaches the deity he worshiped. For instance, the worshipper of Shiv Ji reaches Shiv Lok, the worshipper of Pitars reaches ancestor Lok and the like.

Nevertheless, one should understand that at the time of great dissolution, the worshipers of both Sagun as well as the Nirgun – will reach Niranjana. Even other deities will get absorbed in him. However, the worshipers of Satguru will escape from Niranjana's grip and will attain Amarlok, whether such a thing happens in their life time (Jeevan Mukta) or after their departure from the world.

Mann He Niranjana, Mann He Onkaar, Mann He Hai Kartara.

Jeev Ke Sang Mann Kaal Rahai, Agyani Narr Jaanat Nahin.

Mind himself is Niranjana, Mind himself is Onkaar, Mind himself is the Ruling Power of the Universe .The Lord of Death of every being resides with him but ignorant human being is not at all aware of this truth.

Q.-19) Are you against the Surti Shabad Abhiyas?

A.) No, we are not against anything. We simply say that these musical notes are not Param Purush. We can speak only when two elements - Air and Earth - interact. You will feel a strange kind of echo in your ears if you press your teeth or hands tightly. It happens due to the activity of nerves.

All this is related to the movement of our body. This will no longer remain as truth when the body gets destroyed. That is why we talk about Surti Yog and not about Surti Shabad Abhiyas.

Jaap Marey Ajapa Marey, Anhad Bhi Mer Jaye

Surti Smani Shabad Mein, Vako Kaal Na Khaye

Q.-20) What is the word you are talking about?

A.) First we have to understand that the word we are talking about is neither Varnatmic (Alphabetic) nor Dhunatmic (Sound) nor any musical note. It is very different from the 70 kinds of musical notes emanating from within the body.

That is to say, it is Muktatmic Word (Soundless Sound). There are no Musical notes in it. In short, it is altogether different from every word to be found or understood in the World.

Koti Naam Sansar Mein, Tin Te Mukti Na Hoyal

Mool Naam Jo Gupat Hai, Janey Birla Koyal

There are crores of 'Naams' in the world. Nevertheless, these can't help us achieve salvation. On the other hand, the true Naam is a hidden one and only some rare sants have it.

Kaha Na Jahi, Likha Na Jayi. Bin Satguru Koyi Nahin Payi.

The holy sants clearly say that the true Naam can neither be spoken nor reduced to writing. None can know of it without a living Satguru

Q.-21) What does this Sar Naam stand for?

A.) This Sar Nam is not an ordinary thing. Whole of the world is talking about Naam but none has any knowledge of this Sar Nam. Regarding it Sahib Kabir says—

Satya Shabad Satya Purush Jano.

Naam Bina Sub Jhut Bakhano.

Everything other than Sajeevan-Sar Naam is unreal and among the Naams it is the Sar Naam alone is Satya Purush Himself.

After their separation from Satya Purush, the Souls got entrapped in the prison of Niranjana. He didn't let any of them escape to Amarlok. He tied the Jivas in the net of Sin and Merit. Reaping the reward of their sins or merits in hell or heaven, the Jivas began to wander in the cycle of 84 Lakh Yonis. In this mortal world, after suffering untold tortures in these 84 Lakh Yonis, the Jivas were given the human birth. However, even in this human birth too the Jivas were made to suffer much. This birth was, in fact, an opportunity for the Jiva to use it for attaining Permanent salvation. The Jivas could reach up to Niranjana alone. This is because there was none to impart them the knowledge about Amarlok. As such, no Jiva could reach Amarlok.

Niranjana began to eat all the Jivas after roasting them on a hot slab. He began to torture them in a variety of ways. Once, When Niranjana was busy in eating the Jivas, the latter cried aloud. They prayed in a body to God, if there is any, to save them from the tortures of Niranjana.

The painful cries of the Jivas crossed the seven skies and reached Param Purush. He understood everything. He called the Geyani Purush (Kabir Sahib) and telling him about the cruelties of Kaal Purush, asked him to go and save the Jivas from his clutches.

Ker Parnam Geyani Chaley, Karan Hans Ke Kaj

Sahib Kabir offered salutations to Param Purush and decended to free the Jivas from the clutches of kaal Purush.

Sahib Kabir comes in to the world of Niranjana in every Yuga to free the Jivas. When he came to the universe for the first time (by the name 'Satsukrit'), he remained there for one hundred years. Nevertheless, he failed to take any Jiva with him.

When Param Purush asked him the reason for not bringing any Jiva, he replied that one whom he made the idea clear in the morning, forgot all about it in the evening and one whom he made the idea clear in the evening, forgot about it in the morning. Then Param Purush handed over to him a hidden thing (Sajeevan Naam) saying Kaal will be unable to exercise any influence on one who would get blessed with it.

Q.-22) Is it a sinful act to seek the shelter of some other Guru after shunning the first one?

A.) No, it is not so. If you find that your Guru is not a Sant Satguru, Shun him and go in search of some perfect Guru. There is nothing wrong even if you have to shun more of such incomplete and imperfect Gurus.

*Jabb Takk Guru Miley Nehin Sancha,
Tabb Takk Guru Karo Dus Pancha*

You can seek the shelter of more than one Guru by the time you succeed in finding some perfect Guru.

However, it is sin to speak against the previous Gurus. In fact, finding a true Satguru for seeking liberation of the soul is really a great noble job.

Ja Guru Te Bhram Na Mite, Bhranti Na Jiv Ka Jaye.

So Guru Jhootha Janiye, Tyagat Der Na Laye.

A Guru who cannot remove the illusion and delusion, is a false Satguru, leave him.

Q.-23) What things has a devotee to bring with him for seeking shelter?

A.) To seek the shelter of a Satguru for attaining Param Purush, there is nothing in the universe that you can offer. All that is needed is firm faith and devotion in your Satguru. It is the Satguru, not you, who can offer anything.

*Guru Sman Data Nehin, Yachak Shishya Sman
Teen Lok Ki Sampda, So Guru Deeni Daan*

There is no great beggar than the disciple and no great donor than the Satguru who offers him in charity all the wealth to be found in the 3 Lokas.

Q.-24) After getting blessed with the Naam related to Sahib, do the deities cause any kind of harm for ignoring them.

A.) None can do any harm to the disciple. None has ever said that earlier he was the worshiper of Hanuman Ji and now after taking to the worship of Param Purush (Sahib), Hanuman Ji had come to attack him with his Guraj (the metal weapon he carries with him) . None of the followers of other deities has ever complained of any such thing.

*Devi Deva Jagat Mein, Kotin Pooje Koye
Satguru Ki Pooja Kiye, Sub Ki Pooja Hoye.*

There are crores of Gods and the Goddesses in the universe. Nevertheless, the fact remains that in the worship of the Satguru lies the worship of all.

There was a grain of rice in the house of Draupdi. She offered the same to Krishan Ji. All the Rishi Munies felt they had no more appetite. Otherwise, there was not sufficient food in her house to satisfy the hunger of all. This was the miracle of Guru. Life is short and even countless births will appear less if one remains entangled in bringing all the deities round. In such a case when will one attempt to seek Salvation? In the worship of the

Satguru lies the worship of the whole of Brahmand. Remember! All the Gods and the Goddesses even bow before the worshiper of a Satguru. You might have watched in TV the Gods and the Goddesses offering flowers to the true worshipers in a graceful manner. Frightening others in the name of the Gods and the Goddesses has become the job of selfish persons.

A goat lost its way in a forest. It could fall a prey to any beasts of prey. It went straightway to the lion and said that it was in his shelter. The lion agreed to it and said that none would dare to do any harm to it.

The lion called his ministers including the bear and the like and asked them to make an announcement in the forest that the goat belonged to the lion and as such, none should dare to touch it. Now the goat began to graze in the forest in a carefree manner. In the same manner, none would dare to do any harm the one who worships Param Purush.

We are not against any Religious Scripture. The Shastras present all that is related to Niranjana. The Vedas say—

*Dheyan Moolam Guru Roopam,
Pooja Moolam Guru Padkam
Manter Moolam Guru Vakyam,
Moksh Moolam Guru.*

Fix concentration at the appearance of the Guru, worship his feet, Take the words of the Guru as Mantra, and his very grace as Salvation.

*Teen Lok Nav Khand Mein, Guru Se Bada Na Koi.
Karta Kare Na Kar Sake, Guru Kare So Hoyal.
Satguru Deen Dayal Ji, Tum Lag Meri Daud.
Jaise Kaag Jahaj Par, Sujhat Aur Na Thaur.*

Satguru will not direct you to work on spiritual exercises, Sadhanas. Satguru is a compassionate Savior and Guide who help you cross this worldly Ocean of Life. There is none, who equals him in these three worlds

Q.-25) Performing the worship of Satguru causes loss to Niranjan. As such, he can cause harm.

A.) The Soul has been in the imprisonment of Niranjan since ages together. Niranjan has treacherously misled through the Mayaic net spread by him. Otherwise, neither Niranjan nor Maya have the power to catch hold of the Soul. So to say, the Soul itself has caught hold of the Maya.

Niranjan could not do any harm to the Soul since ages together. It has remained as before. After getting blessed with Sajeevan Naam, the power of the Satguru also gets added to it. The Naam guards the soul as well as the body in which it is present. Then the reverse happens. It is Niranjan who begins to feel afraid. This is because he realizes that now onward he won't be in a position to play with it.

He makes all possible attempts to prevent Jiva from worshipping the Satguru and to remain engaged in his own worship as before. So you need not feel afraid in any way. He will oppose the Satguru through his own worshipers and will tease his followers in other ways. Therefore, the real fight is with Niranjan alone. It is the worshiper of the Satguru who emerges victorious in the long run. The devotee of the Satguru enters Amarlok stepping on the Niranjan's head.

*Guru Bin Bhav Nidhi Tarhin Na Koyi,
Hari Biranch Shankar Samm Hoyi.*

Tulsi Dass ji says that none can cross the worldly ocean without the guidance of a Guru even if he be equivalent to Brahma, Vishnu or Shiva.

Q.-26) Why we shouldn't recite the Naam using beads? Why should we do so through the breath alone?

A.) If we recite it with the beads, our attention will remain in the beads and when the last bead appears, our attention will also get diverted to it. The tongue will remain busy in reciting the Naam and the Munn will find an opportunity to run away.

Manwa To Chahun Disha Phirey, Yeh To Sumrin Nahin

What kind of a recitation we can call it when the Mind continues to wander in all the four directions.

The Mala (collection of beads attached with a thread) is related to the Mind whereas the recitation is related to the breath. The recitation through the breath means recitation through every pore of the body. In the breath itself lies our soul and the breath reaches every pore of our body. As such, it will mean the recitation with soul as well. That is why the enlightened souls, Sants have advised us to do recitation in the breath (Soundless with Surati).

*Swans Swans Prabhu Sumir Le, Britha Swans Na Khoye
Na Janey Kis Swans Mein, Aawan Hoye Na Hoye*

Don't waste your breath. Use every breath in reciting the Naam as none knows whether he will be able to take the next breath or not. Guru Nanak Dev Ji says :-

Swansa Di Mala Naal Sumiraan Tera Naam.

I would recite your Naam with the beads of breath.

Remember! When the Munn escapes, the Surti as well will escape and the recitation will become purposeless. Another benefit of recitation through breath is that it opens the Sushumna nerve. It will create awakening and you will get absorbed in inward meditation.

*Jap Marey Ajapa Marey, Anhad Bhi Mari Jaye.
Surti Samani Shabad Mein, Usko Kal Na Khaye.*

Q.-27) What message have the holy sants given?

A.) The real Sants have given to the world the message related to Amarlok that lies beyond the 3 Lokas. They have said that the Lord of 3 Lokas is Kaal Purush who, acting against the wishes of Param Purush, has imprisoned the Souls in bodily cages. They give the message of the worship related to Param Purush. This method of worship is different from the worship preached by the Vedas and the Shastras. Moreover, they ask the Jivas to seek the shelter of the Satguru who would help them return to their original abode. He would do so after blessing them with Sar Naam.

*Chall Hansa Tu Desh Hamare, Satguru Dait Pukara Hain
Satya To Kewal Amarlok Hai, Jhuta Yeh Sansara Hai*

The Satguru gives a call to the Hansa to return to his country (Amarlok) which, unlike this unreal world, is the real and eternal one.

Q.-28) Do a large number of Sants descend on the earth at a time to liberate the Jivas?

A.) No, this is not necessary. Param Purush gave Niranjan this universe to rule for a period of 17 Asankhya Chaukri Yugas as boon. So all the Jivas are not to be liberated at the same time. That is why the Sants don't descend on the earth in groups. The universe is not to be made uninhabited and barren. A single lion is enough for a forest. In the same manner, a single Sant is enough to take all the Jivas across the worldly ocean. However, he uses technique to remove the misconceptions of the Jivas and take only those ones to Amarlok who appear to be awakened.

It happens in two ways. Either the Jivas make themselves fit for His grace and recognize the Sant Satguru or the Sants themselves shower their grace on them out of delight.

Q.-29) Many Panths and Matts follow the teachings of the Sants. Aren't the Sants to be found there?

A.) Even a layman can read and recite the sayings of Sahib Kabir. He can even follow their teachings. There is nothing bad in it. However, the fact that remains to be seen whether he can reach his original abode Amarlok or not. In fact, Niranjan had requested Sahib Kabir to allow him to float 12 Panths in his name. That is why even though some talk about Sahib Kabir yet, inwardly, knowingly or unknowingly, they worship Niranjan. All this is due to ignorance on their part. Niranjan had asked for these Pants to simply to mislead Jivas so that only a small number of them can reach Amarlok.

If Sahib or the Sant Satgurus so desire, they can take all the Jivas at once to Amarlok. Nevertheless, those who have love for the world, have not to be taken. After all, Niranjan is the son of Sahib. Niranjan had asked Sahib Kabir if all Jiva who worshiped Sahib could reach Amarlok, the world would become uninhabited and barren. In that case he was also ready to go back to Amarlok. Otherwise, he should make the world barren or he should let him misled and entangle the Jivas. Sahib Kabir had accepted his request and this has been the main reason of misconceptions among the Jivas.

Doodash Panth Kaal Permana

Bhule Jeev Na Paye Thikana

The jivas misled by the 12 Panths of Kaal are at a loss to distinguish the real path from false one.

Therefore, it is important for the Jivas to assess whether the Naam they are going to be blessed with, is the Sajeewan Naam and soundless or is related to the Alphabat and has to be recited by mouth.

Q.-30) How to recognize the real Sant, from the ever growing crowd of Sants?

A.) Sahib Kabir has described in detail the characteristics of a true Sant. You should check these. Firstly, he shouldn't be engrossed in Maya. He shouldn't be a family holder. In case he had entered into a family life, he should have deserted it after becoming enlightened and should have devoted his life for the good of the Jivas. If you keep these things in mind, you won't commit any wrong in finding out the true Sant. Just Imagine! He whose soul has been absorbed in Param Purush has to take all the Jivas like his children. Then how can the question of leading a family life arise? Still, if such a Sage decides to enter into a family life, take it for granted he is absorbed in Maya and hasn't reached the spiritual heights. A real Guru who is spiritually enlightened, will never get absorbed in Maya even if he desires to do so.

In the Vedas and the Shastras we come across many instances when the great Rishi Munies, under the impulse of lust or anger, committed many wrong acts. What was all this? It was a clear proof of the fact that their limit was up to Niranjana. They were unable to pierce the clouds of Maya and reach Param Purush. That is why the Satguru who reaches Param Purush remains safe from the net of Maya and his devotee who gets blessed with Nam from such a Satguru, remains safe from maya.

Other characteristics are —

1. He should live on his own earnings. If he depends on the offerings of the disciples or lives on begging, he can in no case be called as a Sant.

2. He should have the needed knowledge to clear the misconceptions of the disciples.

3. He should be free from all sorts of worldly relations. If he is not so, then he will work for them and at the time of departure he will hand over the Guru Gaddi to one among his relations and as per the prevailing trend

the worldly people will start worshipping his heir taking him as a Sant.

4. He should be a follower of truth. There is nothing greater than truth in the eyes of the Saints.

5. He should be impartial in his behavior.

6. His soul must be absorbed in Param Purush. Only preaching with bookish knowledge about Param Purush and His Amarlok to others can't serve the purpose.

Q.-31) You say that the Gods and the Goddesses shouldn't be worshipped. Isn't it an act of condemning them?

A.) The first thing to note is that the people here have misrepresented the meaning of the Gods and the Goddesses. I asked my Namis why there were less temples in the names of the Gods and the Goddesses. Brahma, Vishnu and Maheash are called as the Tridevas. Then why do the people say we are speaking against their worship? The Namis told me that first of all here the Hatya of the deceased person is observed as per the prevalent rites and then that very fellow is taken as the God. I mean to say the people are not worshipping the Tridevas even.

Let's turn to the basic question. Among the Vedas the Rigved is considered as the oldest one. It says 'Eko Brahm dutia nasty' There is only one God.

The people have a great faith in the Gita. There Vasdev Krishan tells Arjun in no uncertain terms that the worshipper of Pitars goes to pitar Lok, the worshipper of the gods goes to Dev Lok while the worshipper of the evil spirits attains the Prait Yuni after his departure from the world. As such, leaving all sorts of other modes of worship he should worship him alone. He said so because he was the Guru of Arjun. Would you call this as well an act of denunciation? Worship of any deity is not wrong. It

is a fact that a devotee finds the virtues and the powers of the deity he worships. However, the basic purpose of worship is to seek liberation. At this point, all seem to agree that —

Guru Bin Geyan Na Upje, Guru Bin Mitey Na Dosh

Guru Bin Lakhe Na Satya Ko, Guru Bin Miley Ne Moksh

None can attain the spiritual knowledge without the grace of the Guru and none can free himself from the sins without his grace. In fact, it is the Guru who shows the path of Truth and enables the disciple attain liberation.

That is why Vasdev Krishan has spoken in favor of the worship of a Guru and this is what we have been saying. Two things Devotion and Faith are required in the field of worship. Devotion is polluted when it is divided on more than one. In such a case, the faith will vanish and there can be no devotion without faith and no worship without devotion.

Just as a wife does not want that her husband should have love for any other woman and the husband does not want that his wife should have love for any other man, in the same manner, God doesn't want that His devotee worship any other deity then Him.

For instance, if a devotee goes to some other person for finding relief from his sufferings, he does a sort of insult to his Guru or God. Such a behavior is a clear indication of his lack of faith in his Guru or God. Moreover, it reflects that he thinks some other person as more powerful than his Guru or God.

Similarly, for attaining salvation if the disciple goes to some other person ignoring his Guru, it is a clear indication of the fact that he underestimates the power of his Guru. In this regard, he is right in doing so if his Guru really has no power to give him salvation, but if the Guru has the power to do so, then the disciple shows disgrace to him.

Paltoo Sahib says —

Bada Hoye Tehi Poojiye Santan Kiya Vichar

The sants after giving a good thought have said that only one, who is great in Spiritual knowledge, should be worshiped.

He has also said that with the lamp of tualism in hand they began the search for finding such a great soul. Out of the 33 crore Gods they found out three _ Brahma, Vishnu and Mahesh. Even out of these three they found Vishnu and Mahesh as great. However, they selected Vishnu (Hari) whom they thought could help the devotees in attaining salvation. Further, with the help of that very lamp they found Hari in-between the virtues like Satgun, Rajgun and Tamgun. However, the Sants are beyond the reach of these Virtues.

Now it is up to the devotee to decide as to whose worship he should do. Paltoo Sahib has tried to bring to light that none in the entire Brahmand is greater than the Sants and as such it is they who deserve to be worshipped.

That is to say, the stress is on the worship of the Competent Guru. It should not be described, as an act of denunciation. It is rather, an attempt to explain as to what a devotee can attain from the worship of different kinds of deities.

The devotee will have to worship Param Purush if he desires to attain salvation and the medium for this worship is the Satguru. You cannot worship Param Purush as you have not sighted Him.

The worship of the Gods and the Goddesses will keep you within their limit. It is not the worship of Param Purush. However, the worship of the Satguru is taken as the worship of Param Purush because He is within him in an awakened state.

Still, if you are engaged in the worship of any other deity, you are under misconception.

Q.-32) Is Salvation necessary?

A.) Necessity is the mother of invention. This universe is an abode of sufferings and sorrows. All have been imprisoned here. Moreover, a prisoner cannot remain in a state of joy and pleasure. From the very birth, one has to face sufferings and sorrows. The child has to suffer a lot for 9 months in the womb of the mother. Then there is the filth of bags of urine and stool. Further, it remains entrapped in a narrow path. Then after taking birth, a new line of sufferings and sorrows makes its appearance. It receives the thrashing from one or the other. Sometimes, It has to suffer from one or the other bodily problem. On other occasions, it feels sad if it fails to get the desired thing or loses that which it had. These sorrows and sufferings remain with him even when he grows young or old.

That is to say, sufferings and sufferings alone found here.

*Yogi Dukhiya Jangam Dukhiya, Tapsi Ko Dukh Doona
Aasa Trishna Sub Ghat Veyapat, Koyi Mahal Na Soona*

Here even the Yogis, Jangams and the Tapsi (worshippers of different deities) are seen suffering from one or the other kind of sorrow. Different kinds of desires continue to haunt them. None seems to be safe from these.

Then there is the sorrow of death. All those who helped us in one way or the other are seen leaving the world one by one. There is also the sorrow of passing through different kinds of Yonis as per one's Karmas. These include many dirty and hateful Yonis like that of dog, mosquito, cockroach, pig and the like. Who would take these as pleasures?

God (Param Purush) can never give such troubles to His own Souls-parts. He, rather, remains worried about freeing them from such sad plight.

When the holy sants give to the people the message of Param Purush, people do not take them seriously. The

worldly people seem to have nurtured a liking for this very world.

Main Kheenchat Hoon Sat Lok Ko, Yeh Bandha Yampur Jaye

I pull him towards Sat Lok but he goes to Yampur bound in chains.

Salvation is necessary for escaping from the tortures of Kaal.

Q.-33) How many kinds of salvation are there? Which kind of salvation have the Sants talked about?

A.) In the Holy Scriptures, 4 kinds of salvation have been mentioned. These are—Salokya, Sameepya, Saroopya and Sajujya. Salokya means the attainment of Pitar Lok. Sameepya means the attainment of heaven. Saroopya means the attainment of Brahm Lok while Sajujya means the attainment of the Nirakar.

Mukti Mukti Sub Jagat Bakhana, Mukti Bheid Na Kau Jana

Whole of the world seems to be talking about salvation but none could know the secret related to the real form of salvation.

Those engaged in Sakar (Formful) worship; attain the heaven or the Pitar Lok. They think they have attained salvation. The worshipers of Nirakar (Formless) attain Brahm Lok or Nirakar Lok. They too think they have attained salvation. Nevertheless, the secret of salvation can be understood only when we study the sayings of the holy Sants.

In all the above-mentioned Salvations, there will be rebirth in this mortal world after a brief stay in their respected Lokas/heavens.

The Soul will attain the real Salvation only when it frees itself from the 3 Worlds of Niranjan and reaches Amarlok from where it never returns to the earth.

The Sagun worship is of a very limited nature. Suppose we have to go to America, a matador or a bus will not serve the purpose. As such, it cannot help us

attain Sat Lok. Such worshipers are, however, born in some high family. However, if they happen to commit some wrong Karmas, they will have to pass, once again, through the cycle of repeated births and deaths. They endure disease or others handicap in one way or the other, attain the human birth after passing through the cycle of 84 Lakh lower Yonis. Whereas the noble persons attain the human birth, in the prosperous homes after their period in heaven ends.

Anyhow, this much is certain that the Karmas — good or bad—can't help us attain the real Salvation through the medium of these kinds of worship.

Those who don't want to absorb themselves too much in worship, perform the Sagun kind of worship. In addition, those who go deep, take to the Nirgun kind of worship. They pay attention to meditation and Yoga. Their level is somewhat higher. They attach significance to 5 kinds of Mudras. However, they too have their limit up to Nirakar only.

The Yogis keep their beards and matted hair and carry a Trishool (a metal weapon with three pointed ends) in hand. The Jangams decorate their head with a crown of peacock feathers. The Sanyasis wear Bhagwa (a mixture of red and yellow) colored clothes. They are clean-shaven. The Vairagis-renounceate wear a necklace round their neck, Andhave keep long beard and hair, they carry a Kamandal (a special vessel) in hand. The Sevdas wear the necklace of Rudraksh and put ash on their bodies.

The Nirgun worshipers do not take birth for Lakhs and crores of years but after every dissolution, when the earth again regains its form, they have to take birth repeatedly.

Pap Punya Ye Dono Beri, Ek Loha Ek Kanchan Keri.

Kabir sahibji is saying that both bad deeds and good deeds are like the links of a chain which is used to bind

the Soul. The only difference is that one is made of iron and the other is of gold.

That is why Sahib kabir has talked about the true kind of worship where the Souls do not take birth again and again. This worship is much different from the Sagun as well as the Nirgun Kinds of worship. These 3 Worlds will perish. Kabir Sahib and other Sants have talked about Amarlok (Eternal world) where no dissolution takes place. That is a rare abode. When our Shastras and other holy scriptures agree that the soul is immortal, then it is but natural that its abode must be Eternal. Then alone it can be called as the real and true. This is because—

Satya Sohi Jo Vinshe Nahin

Truth Is That Which Never Perishes.

Q.-34) What is Mind?

A.) It is the Son of Param Purush who has been created by Him simply by the uttering of a sound. He turned out to be a bad Son who has continued to torture the Souls that are the very part of Param Purush.

Q.-35) What is Maya- Illusion?

A.) It is Adhya Shakti herself (First Female). She is the daughter of Param Purush who, like Niranjan, was created by Him. In relation, she is the Sister to Niranjan but out of fear of Niranjan she has been staying with him as his wife. She helps Niranjan in every way so far as the question of entangling the Jivas in the Mayaic net and preventing them from reaching Amarlok is concerned. She gives the bodily form to keep the Jivas entangled in her maya (Illusion-Nature).

Yeh Pinjra Nahin Tera Hansa, Yeh Pinjra Nahin Tera.

Sahib Caution that the body in which you are residing does not belong to you and in reality is a cage, which belongs to the Mind.

Q.-36) What is soul?

A.) It is the Part of Param Purush and has his essence. It is not created. All those, that has been created, have to perish. However, the Soul, like Param Purush, neither been created nor will ever perish, eternal.

Q.-37) When everything perishes one day? Who will escape from the dissolution?

A.) Yes, one day, everything will perish. The sun, the stars, the moon etc. will also perish. A day will come when even the Heavens of Brahm, Niranjana (Formless), Maya (Devi) and even Niranjana will perish. However, there will remain the One alone (Param Purush) Who, neither has been created nor will ever perish.

Aadi Sach Yugadi Sach Hai Bhi Sach Nanak Hosi Bhi Sach

That reality will remain forever. It has been true since yugas together. Moreover, the Souls too will remain eternal, as they are the parts of Param Purush (Eternal Supreme Being).

Koyi Na Rahe Ek Purush Lok Rahega

Aave Jo Vahan Se So Khabar Uski Kahega

Only Amarlok will remain and he who comes from there will give information about that Supreme Being.

Jahan Raat Na Din Hai Va Nehin Suraj Chanda

Us Manzil Nazdeek Nehin Kaal Ka

Days, nights, Sun, Moon and even the Karmic net work of Kaal (creator of worlds) are not to be found there.

Chal Hansa Sat Lok, Chhoro Yeh Sansara.

Yeh Sansar Kal Hai Raja, Karam Ka Jal Pasara.

Sahib Kabir asks the Humanity "O Hansa! leave this Kaal's worlds of Karmas (deeds), let's move to the Amarlok, where Param Purush resides".

Amarlok Hanson Ka Dera,

Param Purush Jahan Karein Basera.

The real abode of a Soul is 'Amarlok' where Supreme Lord Himself resides.

Q.-38) God is called as the Lord of all. He is called as the Lord of all the Brahmands as well. So, isn't the world we are living in, in his hands? If not, then who is the Lord of this universe?

A.) The world we are living in, is the place which Param Purush, on being pleased with the worship of Niranjana, gave him to rule. As such, now Param Purush doesn't interfere in the affairs of this universe. Now this place is under the sway of Kaal Purush alone.

Q.-39) Are we not being looked after by God?

A.) No, all of us are in the hands of Niranjana who labored hard for 204 Yugas to get blessed with the rulership of 17 Asankhya Chaukri Yugas (10^{27} eons) over the 3 Lokas. Though he is the Son of Param Purush, yet he has turned out to be a dirty Son. Just as you turn out your Son and even sever relations with him if he stops behaving as a dutiful Son, in the same manner, Param Purush ousted His Son Niranjana from Amarlok on account of his evil and wrong deeds. Nevertheless, he had got blessed with the rule over the 3 Lokas and also had got the Souls as well.

Now he has been torturing the Souls of Param Purush by imprisoning them in the bodily cages.

The Salvation the world has been talking about is nothing but Salvation from the imprisonment of Niranjana. A little thought will enable you know that you are not under the care of the real God. Had it been so, you wouldn't have to suffer from so much tortures. None can even think of giving so many tortures to his children.

Jeev Padma Bahu Loot Mein, Na Kachhu Laen Na Daen.

The Soul is entrapped in the net of Karmas. It has no concern with any of the Karma, and nothing to gain or lose in this moral world.

Q.-40) Do all reach the same place after leaving this world?

A.) No, One reaches at the abode of one's deity. We can know in two ways about the abode one attains after departure from the world. The Karmas they performed give us a lot of information about it. If the one lived a noble life, didn't torture anyone and worshiped some or the other deity, he would find a place in the heaven. If he was engaged in the worship of ancestors and did noble deeds, he would attain Pitar Lok.

If he has done evil and sinful deeds, he would go, straightway, to hell. If he had been performing Yog along with doing noble deeds, he would attain either Brahm Lok or Niranjan Lok, depending on the Mudra he had practiced. On the other hand, if one is blessed with Sajeewan Naam from a Satguru, and worshiped him, he would attain Amarlok.

Then everyone who departs from the world, leaves some indication about his whereabouts. At this, Sahib Kabir has said—

Mall Dwar Se Jeev Nikasa, Narak Khani Mein Paye Vasa

If the prana (Life Breath) escape from the anus, the being attains hell. As an indication of it, the stool of the deceased will come out at that time.

Nabhi dwar se jeev jab jayi, jalchar Yuni mein pragtai

If the prana escape from the navel, the Jeev will attain the Yoni of the water dwellers like fish etc. As an indication of it, the urine of the deceased will come out.

Mukh dwar se Jeev jab jayi, Ann khani mein vasa payi

If the prana escape through the mouth, the Jeev will attain the Yoni of the insects that feed on grains. As an indication of it, the mouth of the deceased will remain wide open.

Swans Dwar Se Jeev Jab Jayi, Andaj Khani Mein Vasa Payi

If the pranas escape through the breath, the Jeev attains the Yoni of the birds etc. As an indication of it, the filth from the nose of the deceased will come out.

Netar Dwar Se Jeev Jab Jayi, Makhi Aadi Tann So Payi

If the prana escape through the eyes, the Jeev attains the Yoni of a fly, mosquito etc. As an indication of it, the eyes of the deceased will remain wide open.

Shravan Dwar Se Jeev Jab Chala, Prait Deh Paye Tatkala

If the prana escape through the ears, the Jeev, at once, attains the Yoni of Spirits of neither worlds. As an indication of it, the body of the deceased will have a fearful appearance.

Dasham Dwar Se Jeev Jab Jayi, Swarg Lok Mein Vasa Payi

If the prana escape from the 10th dwara, the jeev attains heaven. As an indication of it, the face of the deceased will give a pleasant look.

Ranbh Dwar Se Jeev Jab Jayi, Amarlok Mein Vasa Payi

If the pranas escape through the 11th dwara, the Jeev attains Amarlok. It remains forever in the abode of Param Purush and never returns to this mortal world. As an indication of it, the Jeev will appear to be sleeping. Also, it will appear as if it may get up at any moment. So to say, it will look peaceful.

Q.-41) Where does the 10th dwara lie and how can it be opened?

A.) The 10th dwara is not to be found at some particular place. It is a state of being. Had it been present at some particular place, the scientists would have told about it since long and also would have succeeded in opening it with their very small and delicate instruments. However, nothing of the sort has happened.

That State attained by transcending all the three states —Sushupit, Swapan and Jagrit` (Deep sleep, Dream and Awake). In the awakened state, it is the Karamendreyas (Organs of action) and Jnanendryas

(Organs of senses) that function. All the actions are performed with the help of air movement in the body. This air has been directed from the navel-Manipura. From where have we been receiving this air? The air is present in the atmosphere. The basis of our awakened state is by this very air. We breathe even during our sleep. It means, one need to move out of this very breath. Man breathes through the Ida and Pingla nerves. This breath enters into the navel automatically. It is just like the water that flows from the higher level to lower level. From the navel the breath divides into 10 parts. These parts perform different kind of jobs like hearing, walking, applying force and the like.

In order to stop the supply of air, the Sushumna is opened by closing the Ida and Pingla. Then the whole physical system ceases to function. The 10 different kinds of air are drawn together from the body by concentration. Because of it, the organs stop performing their respective functions. This stage is also called as Shunya Samadhi.

Reaching this stage is not an ordinary thing. For this, one has to move out of the awakened state. The Ida has to be absorbed in Pingla so that the air, instead of moving down in to navel, moves upward.

Uta Jaap Japa Jab Jana, Balmik Bhaye Brahm Smana

Valmiki became Brahm like only after reversing the airs in the upward direction.

The Mind will try to create all sorts of hurdles but the devotee has to keep the concentration fixed. This is because the direction of the breath can be reversed with the power of concentration alone. The breath has got accustomed to move towards the navel. As such, the body doesn't get emptied all of a sudden. The Mind, in a very clever manner, tries to divert our attention. It will make us remember some incidence that has no connection at all with our present concentration. That is why the guidance

of the Guru is needed at each step. In this way our Mind has closed the 10 dwara.

Sushman Madhya Basey Niranjan, Moonda Dasvan Dwara

God-Niranjan has occupied the place in the Sushman nerve and has thus closed the 10th dwara.

Gaflat Nehin Tahan Hosheyar Dekhna

Not laziness but it is the alertness that is needed there.

Tiktaki Chand Aur Chakor Ki Lagi Rahe

The concentration like that of a Chakor (a bird) for the moon is needed.

All our labor will be lost if we allow our concentration to deviate for even a moment.

Tahan Silhali Gail, Chadoon To Gir Gir Padoon

That is a very slippery place. That is to say, it is a very uphill task. One can fall at any moment.

The Activity of the Mind never stops. It makes us remember only such things as irritate us much. The devotee who doesn't fall a prey to the tricks of the Mind, begins to understand its moves. If you continue your journey, you will be able to experience your Soul. This state is called as the Turiya state where the Mind prevents the devotee from entering. In short, by default it doesn't let anyone enter into the inner world.

Munn Cheenhe Koyi Birla Yogi

Only some rare Yogi can understand the Mind.

Remember! It is the breath that has made the Soul feel itself like a body. Therefore, the devotee has to move overcome this breath.

Marte Marte Jug Moa, Maran Na Jana Koye

The worldly people have been dying but none knows what the real state of death means.

Nanak Dev Ji says—

Jeevat Mariye, Bhavjal Tariye

Salvation during the very lifetime makes one cross the worldly ocean.

Just see! The devotee wants to escape but the Mind motivates him to remain entangled in the world itself.

No problem will appear before concentration. There is warmth in the breath. That is why the body becomes cold after death.

In short, The breath and the Surti (Concentration) have to become one. When the whole body reaches that state of cease, a sense of fear overtakes the devotee. At first, it will appear as if the hands have stopped functioning and then it will appear as if death is approaching. The Mind, in a clever way, will instill this very thought of death in the mind of the devotee. When the devotee thinks he is really dying, he thinks of postponing the idea of fixing concentration to some other date. It is not an easy path. After this, the jiva reaches Shunya and then the 10th dwara opens.

Sheesh Utare Bhuin Dhare, Taper Rakhe Panv

Kahain Kabir Dharma Dass Se, Aisa Hoye To Aav

Sahib Kabir says that only a devotee, who crushes his ego, can accompany him.

Q.-42) Where does the 11th dwara lie and how can it be opened?

A.) The 11th dwara lies within the Surti. It can't be opened through any Yog, Yagya, hard worship and the like. This is because the practices like Yog can help only in awakening our cell centers and have no role in the awakening of our Soul. That is why it can be performed by a perfect Guru alone. At the time of blessing with Naam, he separates the Surti from the Mind and creates awakening in it. This grace makes the task easy for the devotee.

Q.43) If one can't reach Amarlok on the basis of Yog, Yajya, hard worship and the like, then where did our ancient Rishi Munies who worshipped hard for years together, reach? Didn't they attain salvation?

A.) It is only the Satguru who has the power to take the Jivas to Amarlok. Our Rishi Munies could reach only up to the limit of Niranjana because those practices can take us to that limit alone.

Q.-44) Your devotees take you as the incarnation of Sahib Kabir. What is the proof thereof?

A.) It is the duty of the disciple to take his Guru as the very appearance of God. I have never said that I am Sahib or it is I who have been doing each and everything. I have never said such a thing for myself. I have said for Sahib alone. Whenever some devotee comes to me with some problem, I always ask him to have faith in Sahib. I never ask them to have faith in me for the solution of their problems. If the disciples believe in any such thing, it speaks of their faith. They have a right to say so. Sahib Kabir has said that in Kal Yug as well, he will again appear on the earth and will float a Panth to enable a large number of Jivas attain salvation.

Jambu dweep than baithai, dehi paan tabb Panth chalayi

I shall appear near the continent Jambu and will float a Panth.

None has complete knowledge of the teachings of Sahib Kabir. Only a Sant can understand the meaning inherent in the sayings of other Sant. In my sayings, you will find quotes of Kabir Sahib. I have made the devotees understand the message of Sahib Kabir. That is why my disciples express similar views. Neither I have to speak of my greatness nor I have to shake the faith of the disciples. It is up to you to make any opinion in this regard.

Paras mein aur Sant mein, tu bado antaro maan.

Voh loha kanchan karey, yeh karlein aap samaan.

There is a big difference between a Paras (a touchstone) and a Saint (Sant). Paras can only transform an iron into gold but not into paras. Whereas, a true Saint transforms a human being alike Himself just through His supreme concentration.

Q.-45) What is the greatest job in the world?

A.) The greatest job in the world is to attain realization of the Soul.

Q.-46) What is realization of Soul ?

A.) Soul realization implies realizing the Soul as different from the Mind. Entire world and all relations are due to the Mind alone. All that man has engaged in the world is nothing but falsehood. This is because it is the Mind that has been motivating him for the same. Mind, intellect, Consciousness-remembrance, and ego are the different forms of Mind. It has cleverly entangled the Soul in these. Mind remains busy in expressing desires; the intellect remains busy in taking decisions; the consciousness helps in recalling the past incidences and it is ego that helps man perform all sorts of activities.

Moving across the limit of these four forms and laboring to know the pure awakened Soul is called as realization of Soul.

Q.-47) Wherefrom has Niranjan got the power to imprison the powerful parts of Param Purush?

A.) Niranjan meditated on Param Purush for a period of 204 Yugas. None in the entire Brahmand is more big worshiper than him. He is very powerful. He would have become stronger and would have tortured the Jeevas more and more, had Param Purush not prevented him from meditating on Him by hurling a curse. However, he is the 5th son of Param Purush whom He created like other Sons simply by uttering a word. None has the power to catch hold of the Soul. None can imprison it—be it Maya or Mind. On the contrary, Soul has caught hold of Maya. Mind in a very tactful way entangled it in the Mayaic net. This is the reason behind its imprisonment.

Q.-48) Is it Niranjan who causes dissolution?

A.) Yes, This job is performed by Niranjan. Param Purush has nothing to do with all this. All sorts of dissolutions—big or small—are caused by God-Niranjan. Some think, God has given them Salvation. Actually it is not so. He who has been killing all, can in no case be expected to give salvation to anyone. His sole job is to kill the Jivas, to eat them and then to give birth to a new creation.

Q.-49) How does great dissolution take place?

A.) The elemental destruction of the earth is called as dissolution. The sun, the moon and the stars don't get perished. However, when the great dissolution takes place, not only the earth gets perished but all the planets come near each other. Sometimes the Sun will appear at night at 12 o'clock. The planets will start moving in the reverse direction and will even go out of control. As a result, they will start colliding with each other. Great explosions will take place in the solar system due to the collision of the planets at terrible speed of Lakhs of Kilometers per second.

The earth will experience great jerks. As a result of it, the water waves will rise up to a height of 100 Km. Water and water alone will appear all around. The water will destroy the earth. Earth is made of water and will get absorbed in it. Then the Sun will destroy the water. The air will put an end to the power of the Sun. It will happen in a manner a lamp gets extinguished when blown out. After this, the sky will absorb the air in itself. When a house gets destroyed, some rubbish is left behind but when the world gets destroyed, not even a pin is left behind. It is Nirakar God alone that is left behind. He , once again, creates the universe. This is the Nirakar God. The Vedas as well talk about it.

Q.-50) What happens after the great dissolution?

A.) Whenever Niranjan causes great dissolution, the whole of Brahmand gets destroyed. He absorbs all the planets within him. Nothing like heaven, Pitar Lok and the like is left behind. Then , taking all the Souls with him, he goes near the Amarlok. He can't enter it. He prays to Param Purush to take back all the souls saying he is not interested in creating the universe again.

He receives the order to create the universe again as he received the boon for the same. As such, he goes on creating repeatedly. When the universe is created again, it is the air that appears first. Then, fire from the air, water from the fire and finally earth is created out of water. This process of creation and destruction goes on.

Q.-51) If all the Souls of Param Purush are not sinful, for what fault have they been imprisoned in the painful bodies in this world full of sorrows and sufferings?

A.) Though Param Purush has given the Souls to Niranjan on account of his hard worship, yet He has put a safety cover over them. Kaal Purush can do no harm to them. Param Purush had not given the permission to put the Souls in bodies. Doing so, Niranjan has disobeyed Param Purush and has been reaping the fruit of it. It is Niranjan and not the Soul that suffers from the tortures.

Q.-52) If there are no bodies, no material elements in the Amarlok of Param Purush, there should be no Guru or Satguru as well. Then how can we take Him as the only truth and to what an extent is it right to meditate on Him?

A.) It is true that there are no 5 material elements in Amarlok, no bodies made out of these, no Guru or the disciple but we haven't to talk about such things here. When a criminal appears before the judge, he has to bow

for fear of punishment. In the same manner, a devotee has to bow before a Satguru, because it is he who has the power to take him out of the prison of Nirranjan. One won't find the physical body of the Satguru there but the Satguru, after absorbing himself in Param Purush, assumes His appearance and enters into the physical body to make us understand all this. That is why he has to be considered as greater than Param Purush Himself and has to be worshiped. As far as the question of fixing of concentration is concerned, it is the eyes where the concentration has to be fixed. This has to be done during meditation. In the awakened state that God element is present in the eyes. That is why this concentration can't be called as the material one. It is, so to say, the act of fixing concentration at Param Purush. That is why are advised to look into the eyes of the Satguru while performing salutations. Looking into the eyes means to have a vision. As you don't know His real appearance, you are not in a position to understand this secret. A Satguru comes to the world as per the will of Param Purush to liberate the Jivas.

Q.-53) Should the appearance of a Satguru in dream be taken as truth or a dream?

A.) Normally, the Satguru doesn't appear in dreams. If he appears, take it as true.

Q.-54) Do those who die an unnatural death, assume the appearance of evil spirits?

A.) No, it is not so. Even after death, they remain as they were in their very life time. If they lived like devils during their life time, They will be found like devils after death as well. Likewise, the great ones will remain as great. They remain like that without bodies.

Q.-55) Why and when does one attain the human body?

A.) One attains the human body after passing through the cycle of 84 Lakh Yonis (Lower life forms). This Soul wanders in the 84 Lakh Yonis. These Yonis have been divided into four Khanies (species as per their habitation and Birth etc.). The Jivas who live in water, are called as water dwellers. Those who live under the earth, are called as Ukmaj. It takes 75 Lakh years to shift from one Khani to the other. That is to say, it takes 3 crore years to complete the cycle of 84 Lakh Yonis. It means, one attains the human birth after such a long time. This is, in fact, the opportunity to seek Salvation. In no other Yoni, except that of a human being, one can hope to attain Salvation.

Q.-56) Why has the soul been thrown into the 4 Khanis?

A.) There are 5 material elements in the human body. It has the greatest amount of Consciousness in it. Man has the power to remember a great many things. This body is full of knowledge. If one were lucky enough to attain the human body repeatedly, one could remember the past lives and taking the world as an abode of sufferings and sorrows, one would have thought of attaining Salvation. It is on account of its passing through different Yonis, that the Jiva forgets everything related to its past lives. Other Yonis have no element of knowledge.

Panch Tattva Ko Adham Sharira.

This body is made up of the five elements and is dirty. All the senses of this body are involved in enjoying the worldly pleasures.

Panch Sakhi Piyu Piyu Karat Hain, Bhojan Chaht Nyari Nyari.
All the five senses in our body are continuously seeking their respective pleasures

Q.-57) What kind of abode is Sat Lok?

A.) As such Sat Lok is Param Purush Himself, so it is not possible to give a description of it.

Ved Kateb Paar Nehin Pavat, Kahan Sunan Se Neyara Hai

Even the Vedas and the other religious scriptures don't have a knowledge of it. It is a rare kind of abode.

Jahan Jaye Phir Hans Na Aawe, Bhavsagar Ki Dhara

The Hansas after reaching there don't come again to the mortal world.

There is no light of the Moon, the Sun and the Stars. There are no days and nights even. There is no existence of the 5 material elements, the net of worldly relations, hunger, thirst, sorrows and pleasures, diseases and problems etc. that are related to the body alone. These are not to be found there because there are no physical bodies. further, there is no such problem like that of high and low, Caste, religion and the like. That abode is the most beautiful of all. Its beauty and splendor can't be described in words. The beauty of the 3 Lokas fades before it.

Pind Brahmand Ko Tahan Na Lekha,

Lokalok Tahvan Nehin Dekha

Aadi Purush Tahvan Asthana,

Yeh Charittar Eko Nehin Jana

There is no existence of the body, Brahmand and the abodes —big or small. None knows that, that very Loka is the abode of Param Purush.

Apahi Kanda Taul Taraju, Apahi Taulan Hara.

Apahi Leve Apahi Deve, Apahi Hai Banajara.

Apahi Guru Puni Shishya Apahi, Aap Aap Ka Khel Hai Sara.

Kabir sahib says that the Supreme Lord Sahib is the balance, He is the weight and He is the one who is weighing. He is the one who gives, He is the one who takes and He is the vagabond. It is He who is the Guru, it is He who is the disciple, and all of us are in your scheme of things

**Q.-58) What is the form Param Purush have?
Can we get to know it?**

A.) He is indescribable. Even one who has sighted Him Can't give any description. Still, Sahib Kabir has given some hints for the common people to have a bit idea about Him.

Koti Anant Yojan Lau Kaya, Kahan Lug Kahon Tasu Ki Chaya

You can imagine His body to have a spread up to innumerable Yojans. So to say, He is limitless

Koti Kalap Yug Jaye Sirai, Mukh Anant Se Varni Na Jayi

It is not possible to give a description of Him even if an attempt is made to speak for Yugas together with innumerable mouths.

Then talking about the forehead he says that if it is taken in a very subtle form, it will appear like innumerable suns and moons. It is not possible to give a description of his brilliance.

Abb Netran Ko Kahon Pramana,

Mano Anant Bhan Shashi Jana

Suppose He has eyes as well. Then these can be taken as innumerable Suns and Moons. It appears as if billions of lights have put together.

Nasa Roop Kahun Prachanda, Mano Ajj Anant Brahmanda.

Again, suppose He has nostrils as well. These appear like countless Brahmands from where the strange kind of fragrance is spreading up to many Yojans.

Shravan Roop Main Kahaun Bakhani,

Anant Sindh Mano Smani

Suppose He has subtle ears as well. These appear to have countless seas in them with innumerable Lotus flowers (having no branches, leaves, roots etc.) blooming there. It is not easy to describe the beauty of all this.

Abb Mukh Shobha Kahun Bakhani,

Pind Brahmand Tehi Mahin Samani.

Nau Shunya Jahan Lug Basa,

So Mukh Bheeter Keenha Nivasa

Suppose He has a subtle mouth as well. The entire limit up to the 7 shunyas is to be seen in His mouth.

Purush Roop Ka Barnan Bhai, Barnat Yaney Na Hoye Dithai

His appearance is indescribable. It is a futile attempt to describe His beauty.

Purush Shobha Agam Aparā, Mukh Anant Nehin Pavey Para

Even the countless mouths can't describe His charm.

Chikur Shobha Kahun Bujhai, Koti Ravi Sheesh Rom Lajai

Kotin Chanda Soor Prakasha, Ek Ek Rom Anant Bhasa

Again, suppose He has hair. Every pore can put crores of Suns to insignificance.

Shavet Akar Purush Ko Unga, Phatakvarn Dehi Ko Runga

He has a white appearance. There is nothing like this world to be found there.

In the worldly language, that Sahib has the appearance in the form of word and light, .But this word and light are entirely different from those of this world.

Jahan Lug Jeev Boond Hai Bhai, Tako Bhaid Kahaun Samujhai

Take the countless Souls as droplets, then Param Purush as a mighty ocean of nectar.

This description is based on supposition because that invisible God is of a very rare kind. He has made His appearance from the medium of brilliant white light.

Q.-59) Who can attain the shelter of a Sant Satguru?

A.) This happens only after one performs noble deeds for many births. The time for the liberation of the Soul approaches and it seeks the shelter of the Satguru. sometimes the Saints themselves give their blessings. The Saints are the doers in the holy Durbar of Param Purush. Even Sahib Himself acts as per their dictates. They have freedom to do what they like. They can take anyone they like to His abode.

Q.-60) What is the significance of having the vision of Guru?

A.) The Sant Satguru have a treasure of spiritual powers that are very much needed by our soul. None can attain this treasure without the blessings of the Satguru.

When we go to the Sant Satgurus, we receive this energy in three ways (Dharsan, Sparshan and Sambhasan). Firstly, when they look at us, we receive the spiritual energy present in their eyes. That is why we request them to have their gracious look at us. Secondly, we receive this energy through their words. That is why great significance is attached to Sat Sangs.

Dhanya Ghari Jab Ho Satsang

Blessed is the moment when one happens to attend the Satsang.

Thirdly, we receive this energy through touch. However, out of respect it is advised to touch the feet only.

That is why so much significance is attached to the auspicious sight-Dharsan of the Satguru. We should continue to have their holy vision when they happen to be near us.

*Keyi Baar Na Hoyi Sake, Doyi Vakant Ker Leyi
Satguru Darshan Ke Kiye, Kaaldaga Nehin Deyi*

If you can't find time to have the vision many times a day, you can do so at least twice a day. It will make you safe from the onslaught of Kaal.

*Doye Vakant Ne Ho Sakey, Din Mein Karey Ik Bar
Satguru Darshan Ke Kiye, Utre Bhavjal Par*

If you can't do so twice a day, you can do so at least once a day. A devotee who sights the holy vision of the Satguru, crosses the worldly ocean.

*Ek Din Na Kari Sakey, Dooje Din Kari Le
Satguru Darshan Ke Kiye, Pavay Uttam Deh.*

If you are not in a position to have his Dharsan once a day, you can do so the next day.

This is just like the case of our body that grows somewhat weak if we don't take the food for the whole day. However, our weakness gets removed when we take the food the next day.

*Dooje Din Na Kari Sakey, Chauthe Din Ker Jaye
Satguru Darshan Ke Kiye, Moksh Mukti Phall Paye*

You can have the vision on the fourth day if you are not in a position to do so on the second day. A devotee who does so, attains salvation.

The energy received from the Satguru even on the 4th day would prevent the Mind from gaining control over the soul.

*Mata Pita Sut Istri, Bandhu Kutumb Ko Jaan.
Gurudarshan Ko Jabb Chaley, Yeh Atkave Aan.
Unka Atka Na Rahey, Guru Darshan Ko Jaye.
Kahai Kabir So Sant Jann, Moksh Mukti Phall Paye.*

The parents, Son, Wife and other relations will cause hindrance in the path when the devotee desires to go for having the Dharsan of Satguru. Sahib Kabir says that the devotee shouldn't stop and should proceed on his way. Such a devotee is sure to attain salvation.

Just as a tree derives all the needed energy from the earth but still it needs one kind of energy. This energy is that of the Sun. In the same manner, one may achieve as many miraculous powers through Yogic and other such like practices as one likes, but he can't cross the worldly ocean on the basis of these very powers alone. For this, he will have to receive the spiritual energy from the Satguru.

The Naam blessed by the Satguru is the basis of spiritual power. The Jeeva can't cross the worldly ocean of life and death without it. The vision of the Guru makes this energy grow. We can receive this energy through meditation as well. However, more amount of energy can be received when the Guru is very much present before us. Meditation is done only as an alternative to vision. During meditation, we try to fix the form of the Guru. However,

we can receive this energy directly when the Guru is before our eyes. As such, we should not close our eyes when we find the Guru before us. There is no need to do meditation at that time.

*Vaar Vaar Na Kari Sake, Pakshe Paksh Karey Soye
Kahai Kabir Ta Dass Ka, Janam Safal Ho Jaye*

He who is not in a position to have the vision once a week, can do so once in every fortnight. It will make his life purposeful.

*Pakshe Paksh Na Kari Sakey, Maas Maas Karu Jaye,
Ya Mein Dair Na Laiye, Kahain Kabir Samujhaye*

If the disciple finds it difficult to have the vision once in a fortnight, he can do so once a month. He shouldn't make any delay in doing so.

*Maas Maas Na Kari Sakey, Chhate Maas Albatt
Ya Mein Dheel Na Kijiye, Kahain Kabir Avigatt*

If due to some unavoidable circumstances the devotee is not able to go for having the vision of Satguru once a month even, he can do so at least once in every six month. Sahib Kabir says that he shouldn't show any laziness in this regard.

Any laziness in this regard would make the Mind gain dominance over the Soul and the Individual will begin to do many sorts of wrong acts.

*Chhate Maas Na Kari Sakey, Baras Dina Kari Lehi
Kahai Kabir So Sant Jann, Yamhin Chunausti Dehi*

If some devotee is not in a position to have the vision of his Guru even once in six months, he should do so once a year at least. If he does so, he can pose a challenge to the Yama as well. That is to say, he can attain salvation.

However, the devotee who fails to do even this much, is a very unlucky, indeed. He shouldn't hope to attain salvation.

Q.-61) Will Niranjan, the torturer of the Beings, ever perish? Will all the Jivas ever attain permanent Salvation?

A.) Yes, One day Niranjan will perish. However, it will take some time. This is because he has been blessed by Param Purush to rule over the 3 Lokas for a period of 17 Asankhya Chaukri Yugas (10^{27} Yugas) .

47 Lakh years make 4 Yugas and 4 Yugas make one Chaukri Yuga. 10 Sankhya Chaukri yugas make one Asankhya Chaukri Yuga. At present, 4 Asankhya Chaukri Yugas (24%) have expired. That is to say, the earth will yet face dissolution millions of times more. It is only then that Niranjan will perish (End Time).

Q.-62) Can't Param Purush stop the creation of this material world by allowing Niranjan to return to His abode?

A.) No, Niranjan received boon to rule for a period of 17 Asankhya Chaukri Yugas. Till then he can't go to Amarlok. The word given by Param Purush can't be broken.

Niranjan himself makes this attempt. He prays to Param Purush after every great dissolution to take back the Souls and allow him to return to Amarlok as he has grown sick of creating the universe again and again. Sahib says that He has granted his request to rule for 17 Asankhya Chaukri Yugas and as such, he should continue to do the job of creation as before.

Q.-63) When the rule of Niranjan would come to an end, he will perish. would Param purush create some other Niranjan?

A.) No, never again. When Niranjan, the torturer of the Jivas, perishes, Param Purush won't create any more Niranjan again (Only Amarlok will remain).

Q.-64) Why did Param Purush create Maya?

A.) At first Param Purush was all alone. When he created Mind, a bit of that element remained behind. In normal life as well, we find that even after cleaning a dirty place, some of the dirt is still left behind. In the same manner, Param Purush removed from within Him the traces of dirt that were left behind after the creation of Mind. It was that dirt which appeared in the form of girl and it is the same Maya that has given birth to the whole of world (Biodiversity).

Q.-65) Didn't Param Purush know that Nirnanjan would turn out to be such a Character? If He knew, why did He create him?

A.) All the children of the same parents don't have the same nature. Param Purush, in order to increase the Charm of His Amarlok, created Sons simply by the uttering of words. However, Nirnanjan turned out to be a bad Son and a torturer of the Jivas. When Param Purush was creating Sons, He, in order to create one like Himself, uttered a word in some forceful manner. It was not possible to create one like Himself because He was eternally existed never created and that which is created has to Perish. Except the Soul everything else has been created and as such, will perish with time. When that Son was created, Param Purush, in order to verify whether he was like Himself, entered his being.

For a moment, He doubted that that was not His own self and so coming out of it at that very moment, He entered into His own. This created all the problem. Had He known that Nirnanjan would turn out to be such a of fellow, He would never have created him.

Q.-66) Why did Param Purush hand over His Souls to Nirnanjan? Does it mean He threw us into this world, knowingly?

A.) Niranjana Meditated on Param Purush for a period of 204 Yugas. Param Purush was pleased with his hard worship and asked him to ask for what he wanted. Niranjana prayed to Him to either give him the whole of Amarlok or give him some separate abode. It was only then that Param Purush asked him to create 3 Lokas in Shunya and rule over it. As he had no Jiva to rule over, he Prayed Param Purush to hand over some souls to him. Under the sway of devotion, He created Adhya Shakti and handing over countless Souls to her, asked her to help Niranjana in giving birth to a real creation. He did not ask them to imprison the Souls in bodily cages. Nevertheless, Niranjana, along with Maya, didn't care for it and instead, put the Souls in bodily cages thus preventing their escape to Amarlok.

Had Niranjana not put the Souls in the Mayaic cages, the Souls would have returned to Sat Lok as and when they desired and also they would have saved themselves from any torture. So it is clear that Param Purush had no hand in all this. Niranjana committed all sorts of bad acts and proved himself to be a bad and disobedient son.

Q.-67) Didn't Param Purush Know that Niranjana would torture the Jivas? Why did He give him the Souls without ensuring their safety?

A.) Param Purush has made the souls so safe that Niranjana can do no harm to them.

Q.-68) Isn't the curse to Niranjana to devour one Lakh Jivas daily a sort of punishment to the soul?

A.) No, this is the punishment to the Mind, instead.

Jeev Ke Sung Munn Kal Rahayi, Agyani Ner Janat Nahi.

Kaal in the guise of Mind is residing within Individual beings, but the ignorant persons don't realise it.

Q.-69) Was the creation of the body by Niranjana and Adhya Shakti meant for carrying on the creation through semen?

A.) No, This was certainly not the case. Adhya Shakti had no womb in her. Niranjana created it with his nails against the clear cut directions of Param Purush and even produced the Tridevas out of her. Then all of them together created the Mayaic universe.

Q.-70) Niranjana was a bad son but why did Adhya Shakti help Niranjana in entangling the Jivas in the Mayaic net?

A.) Adhya Shakti had not committed much fault. This is because she didn't want to do all this. She was, rather, frightened and forced by Niranjana to do so. She had fallen in his imprisonment and taking advantage of her helplessness he forced her to co-operate with him in the creation of the Mayaic world. Like the worldly ladies, she forgot the abode of Param Purush and co-operated with Niranjana in creating the Mayaic bodies.

Q.-71) The soul loses its normal functioning when some evil soul enters into it. It means, anything can be put in the soul or taken out of it. If it is not so, how does the evil soul enter?

A.) No, neither it is possible to put even a very small thing into the Soul nor it is possible to take anything out of it. The evil Soul can in no way make its entry into the Soul. For instance, when a person takes wine, the intoxication affects his brain. As a result, his feet begin to lose balance. However, it doesn't happen so with the Soul. Likewise, the effect of the evil Souls falls on our individuality. What to talk of evil souls, even death can't dare to come near the Soul.

Q.-72) If this human birth is taken as an opportunity to seek Salvation, then why at all did Niranjan give such an opportunity?

A.) It was the compulsion of Niranjan. Suppose you are made a king. Then who will you rule over? On the animals, birds or on human beings. Certainly you would like to rule over human beings like you. For that, you will choose some great intellectuals to work for you. Niranjan did the same. He has made man like himself. That is why the human body is called as the Naraini Chola. Man has more awakening in him in comparison to other species. Further, it is your Sons who complete your left over work. Likewise, it is man whom Niranjan has chosen for the completion of his various works. If there is anyone who has decorated the world, it is man and man alone. He has constructed dams, palaces, roads and other countless things. The lions, dogs or the donkeys etc. can't do such a job.

That is why he had to create human beings. He made him out of all the 5 material elements with him and gave him the needed Knowledge for the purpose. Seating himself within everyone as Mind, he makes all of us wander as per his sweet choice. (Regulating Gunas-Quality of thoughts) Though he is present in all the creatures, yet he can't get the works done without them. It is only the human beings, who can execute these works.

Q.-73) Why didn't Niranjan create human beings alone? Why did he create other kinds of animals?

A.) Had he created only the human beings, the things would have gone wrong. Repeated human births would have increased man's state of awakening and would have made him remember his previous births. That is why man is made to forget all about it by making him pass through the repeated cycle of 84 Lakhs Yonis, lower life forms.

But for this, man would have thought of attaining Salvation at the earliest and the whole play of Niranjana would have got spoiled. Man becomes awakened in the last period of his life. He has with him many experiences of life and begins to realize the importance of Salvation.

Q.-74) Man is seen worshipping so many Gods. Do so many Gods exist?

A.) No, they have been created by man keeping in view his self interest and in the time to come, many more Gods will make their appearance.

Q.-75) What is intellect? Can it help us attain God?

A.) No, this is a form of Mind. It is the intellect that takes decisions. In the guise of intellect, this Munn of ours misleads us. It does so by supplying the energy to the intellect. The person whose tissues of brain take a turn on the left side after passing through the neck, will become a left hander. All his energy will move to that side. Similarly, when the thought expresses some desire, its energy enters in its form that is Mind itself and when it enters the intellect—its other form—it sends its energy to it. When the Mind expresses desire, it is called as Thought and when it takes some decision, it is called as intellect. It means, all the decisions taken with our intellect are a hurdle in our path. This intellect is a great net of Mind.

It is the Mind that has entangled the Soul in the world and imprisoned. It becomes clear that intellect is a weapon of Mind—in no way help us attain God.

*Neech Neech Sabb Ter Gaye, Sant Charan Lau Leen.
Jathin Ke Abhiman Mein, Doobe Bahut Kuleen. —Kabir Sahib*

Surrendering to Sants, the low class with no ego on caste, get liberated while those with ego about their higher status get drowned in the ocean of births and deaths.

Q.-76) Why is there injustice in this world?

A.) This is because this is not the Universe of Satya Purush. It is futile to hope for justice in this universe of Niranjan. Sahib Kabir has beautifully said—

*Dhanya Niranjan Tera Durbar,
Jahan Tanik Nehin Neyae Vichar.*

Oh Niranjan! Strange is thy Durbar. There is nothing like justice to be seen here.

Karam Kravat Aaphi, Kashat Dait Puni Jeev Ko

He himself makes the Beings engage in all sorts of karmas and then punishes them.

Sometimes he makes the Individuals perform noble deeds while at other times he makes them do wrong Karmas. Just as in any other country, we find different laws, in the world of Niranjan there are laws formulated by him as per his own choice. Niranjan himself is the king of all that is wrong and mischievous. As such, these very things are found everywhere in his Universe. It is by cheating and deceptive behavior that Niranjan succeeded in getting all the Souls from Param Purush. Again, he succeeded in having Adhya Shakti through deceitful acts. He turned the relation of Sister into that of a wife. Further, through deceitful means alone he imprisoned the Souls in bodily cages thus preventing them to go to Sat Lok. Therefore in this universe, often we see bad people rising on the basis of evil deeds whereas the honest persons are seen laboring hard to earn their livelihood.

The worldly people are seen following the evil natured Sages while the real Sages and Sants have to face denunciation. In fact, a true Sant has to labor hard to make the people understand the real and true form of worship.

So the Individuals are made to attain heaven or hell as per their Karmas. They are made to pay for the Karmas performed by them in their previous birth. It is up to Niranjan to make the beggar a king or the king a beggar.

Therefore, when the very basis of this universe is falsehood, it is useless to hope for justice here.

Q.-77) Is the woman a Maya?

A.) No, The woman is not Maya. In fact, the body is Maya whereas the woman represents a class.

Q.-78) Why do the Gods to desire the human birth?

A.) This is because all other Yonis except that of the human beings are called as Bhog Yonis. There one has only to reap the fruit of one's Karmas. There is no scope for performing any new Karmas. The Gods reap the good fruit of their noble deeds. They can't do any new Karma. However, it is man alone who, in addition to reaping the fruit of his Karmas, is at liberty to perform new Karmas as well. If he desires, he can attain heaven, Brahm Lok, Niranjan Lok or even the Amarlok. So to say, he can reach his original abode and attain Permanent Salvation. The Gods don't get such an opportunity. That is why they desire to have the human birth.

Q.-79) The Guru of the woman is her husband. So where is the need for her to seek the shelter of some other Guru?

A.) No, it is not so. If it is so, she will also follow the path of hell if her husband is following the same. If the husband himself has no Spiritual knowledge, how he can be expected to give the same to his wife. Remember! He who attains Spiritual knowledge, doesn't remain in the company of woman. He will either remain unmarried or will take to Sanyas and move out to help others after becoming Spiritually enlightened. Therefore, it is foolish to call the husband as the Guru of his wife. Still, many will not agree to it so easily.

I'll tell you about a person in this regard. A certain lady came to me. She said that her husband didn't allow her to come to the Ashram. I asked her the reason thereof. She said that he believed the Guru of a woman was her husband alone. I asked her to bring her husband to me. She said that he didn't agree to it. I asked her to remain concentrated on the Naam. She said that he didn't let her do even that much. I told her that he is not interrupting her breath and she should recite the Naam in the Breath.

At some occasion, there was a marriage ceremony in Ranjdi. Both of them happened to come there to attend the marriage. The lady asked her husband to go to the Ashram for a while. The fellow refused to oblige her saying that Sahib knew magic whereby he entangled others. However, the lady told him that there was no harm in going. It was not binding on him to get blessed with Naam. Anyhow, the fellow agreed. The lady came to inform me that her husband would be coming to me soon. When the lady signaled me about his arrival, I told him about the necessity of seeking the shelter of a Guru. I said that even the Shastras say that one can't attain salvation without seeking the shelter of some Guru. The fellow said that a wife needn't have a Guru. I asked him to quote the scripture. He continued to repeat his words without giving any evidence. I at once knew that I had to deal with a hard nut. I asked him if he had heard of Shiv Ji. He replied in affirmative. I asked him if he knew the name of his wife. Parvati, he replied. I asked him to tell the name of the Guru of Parvati. He replied in negative. I told him that Narad Ji was her Guru. If the wife of Shiv Ji had to seek the shelter of a Guru, what can be said about a common man. Then I asked him if he had heard of Ram. He replied in affirmative. I asked him the name of his wife. Sita, he said. I asked him the name of the Guru of Sita. Again he replied in negative. I told him that Vashishat Muni was the

Guru of Sita. Ram Ji never said that he was her Guru. Even then, the fellow continued to be unrelenting.

I told him that he was talking like an dull man who lived in Delhi. His wife had a cow. She fed her family on the earnings she got from the sale of milk. One day the fellow announced that he would give the cow in charity to one who made him understand the meaning contained in the 18th chapter of the Gita. The wife protested saying how will they earn their living. He assured her that none would be able to make him understand the meaning contained in that chapter. As such, there was nothing to worry about. She said that there were many knowledgeable persons in Kashi. The fellow consoled her saying, even if someone succeeded in making him understand in a satisfactory manner, he'll politely say that he had not understood it.

I told the fellow that his arguments were the same as that of that fellow. The Shastras say—

'Dhayan Moolam Guru Roopam'

Meditate on the form of Guru.

Remember! None can attain God even after worshipping many lives. The Ramayana says—

Guru Bin Bhavjal Nidhi Tarei Na Koyi,

Hari Virinchi Shanker Sum Hoyi

Even if one becomes great like Hari or Shiv Ji, one can't succeed in crossing the worldly ocean.

Shiv Ji took Brahaspati as his Guru whereas Brahma Ji took Agni (fire) as his Guru.

Ram Krishan Se Kau Bada, Tin Bhi To Guru Keen

Teen Lok Ke Naika, Guru Ke Aage Adheen

Even the Great Souls like Ram and Krishan sought the shelter of a Guru. That is to say, the Lords of the 3 Worlds had to bow before the Guru.

After studying the Sahastras one feels the necessity of seeking the shelter of a Guru but the hypocrite puts hurdles on the path.

Q.-80) Can't Param Purush liberate the souls if He desires so.?

A.) He can do so within a moment but, as explained earlier, His word (to Niranjana) will break if He does so.

Q.-81) What wrong had the Soul done?

A.) It failed to seek the shelter of real Satguru who could help it reach Amarlok.

Avail of this opportunity and recognize your Satguru.

Q.-82) Does our prayer to get something or to find relief from some problem reach God or we continue to do so in darkness?

A.) All the prayers made by the worldly people reach Niranjana alone. All the problems related to the body have nothing to do with Param Purush. They are related to Niranjana alone. That Niranjana gives all the things to the people so that they may take him as the real God who hears their prayers, by default. He will give only the material things and in no case he would give the knowledge of the Soul.

Let me tell you some facts about Nichiketa. His father was a king. He wanted to give an old cow in charity. He didn't like the idea. He thought that one should give only some fine things in charity. He asked his father whom he would give him in charity. The father didn't pay any heed to what he said. Nichiketa repeated her question but the king paid no heed to it. However, when he continued to repeat his question, his father said that he will give him in charity to death. He went to Chitar Gupat. Yamraj told him that he was a just king and had mistakenly come there. He told him that he was much pleased with him and asked what he wanted. The king said that he wanted Spiritual knowledge. Yam Raj asked him

not to ask for that. He said that he was prepared to give him anything else he wanted.

I mean to say, knowingly or unknowingly, we don't succeed in making our prayer heard by the real God. Instead, it reaches Niranjana, the ruler of the 3 Worlds who doesn't bother about our welfare. He doesn't want to reveal the real Spiritual knowledge.

Q.-83) Is it a fact that there are 6 bodies within our body? If so, which are those 6 bodies?

A.) Yes, every man has 6 bodies with him. They are—Sathool, Suksham, Karan, Mahakaran, Geyan and Vigyan. Man doesn't have a complete knowledge of himself. Let's talk about them one by one.

1. Sathool Sharir—It is our own physical body. All can see it. It is a perishable body. The Gods don't have it. We reside in this very body. That is why all of us have a knowledge of it. However, the power of this body is limited. With our material eyes we can see up to some definite distance only. Likewise, with the material ears we can hear the sound coming from some reasonable distance and range. We can use our mouth to send our sound to some limited distance alone. The same is true in case of other organs as well.

2. Suksham Sharir — We attain this body when we are in sleep. The Jiva finds itself in quite a different kind of world called as the Dreamland. There is a very subtle cells on the left side of our throat. We reach when our concentration fixed there. We take the very world we find there, as the real one. Just as in our awakened state, we take this unreal world that we see with our gross body, as the real one, in the same manner, we take the strange world we see with the subtle body we attain in our dreams, as the real one. Man has a very close relation with this subtle body and the world of dreams. This is because one can see many events related to many past births.

In the dream world it is we who are the actors. This sounds very strange. Man is not aware of this. We move from this gross body into that subtle body. After all, what was that which escaped from the gross body and entered into this subtle one?

That subtle body does all sorts of works and watches all the activities. Then again we return to our gross body. However, we fail to understand as to how we moved out and how we returned. What was that which moved out? The first body became lifeless whereas the second one became alive. If we happen to meet our brother, we at once recognize him. So to say, everything appears to be real. This is the miracle of this second body. What a strange thing! Though we read at many places that this material world is dream like, still we don't change our thoughts.

You never think over as to why did you enter into the dream state. A certain scientist has been making a search about the dreams for the past 40 years. Nevertheless, I say I'll explain to him within a moment all about dreams.

In the dream, state, if we happen to face sorrows and sufferings, these will give us the same amount of pain as we would feel in our awakened state. On the other hand, if we find pleasures, these would appear to us as much real as we would have felt in our awakened state. No doubt, this human body is of a very rare kind.

Appearing of every thing as true and real is nothing but a play of our Indrias- Senses.

When the same Soul is present in all, what is responsible for the difference in the amount of knowledge? This is because of the difference in the structure of different bodies. Some vehicles can move at the speed of 150 Km an hour. However skilled the driver be, he can't make such a vehicle run at a greater speed. It

is the case with the body too. The soul regulates it as per its structure.

3. Karan Sharir—This is a very rare body. It is related to meditation. It is very powerful. Try to understand its power. Suppose you are attending the Satsang and are looking at me and listening to my discourse, but if for a moment divert your concentration to some other thing, you are unable to listen to my words and understand me and even while watching and very much sitting near me. That is to say, the power to see, hear and understand is due to concentration only. If you are able to have a knowledge of this body, you can send it anywhere you like to collect some information about that place. With the power of this very body, sometimes man recollects his old days while at other times he begins to have a glimpse of his future life. Some say they happened to see some evil spirit. It came near due to the power of the Karan Sharir only. Sometimes your attention gets turned to someone even when you haven't even thought of him. Soon that fellow appears before you. That is to say, the fellow was near you through Karan Sharir. None else was able to sight him. This is, indeed, the miracle of this Karan sharir.

Again, sometimes you find someone engrossed in some deep thoughts. You reach near him and ask in which thoughts he has been lost. Sometimes this happens with you as well. So to say, man can find many miracles if he makes a search for the same. Even you yourself fall in such a position. It is a reality but the system of our physical body doesn't seem to recognize it.

A certain Nami- Initiate told me that a Serial related to the past life was being telecast on the TV. He asked if such a thing actually happened. I told him that everyone has a knowledge of his past 100 lives but the capacity of the body is limited. How can we remember the happenings of 100 lives when we can't recollect even that

which we have heard a few moments before? If someone makes an attempt to repeat that which he heard some minutes before, he will surely forget many things. Then how can we ever hope to recollect the happenings of one's 100 lives?

The Hindu religion says—

1. God exists.
2. The soul is immortal.
3. The soul has to enter into different bodies as per its Karmas.

Janam Ek Nehin Janam Aneka, Chhote Nehin Karam Ko Lekha

The Karmas of many lives are with us. We can't get rid of them.

It is only the Soul that remembers the happenings of many lives. Sometimes you say you would see on reaching Amarlok as to what kind of appearance do the Soul, Amarlok, and Param Purush have. However, it is a fact that you have a knowledge of Param Purush, Amarlok as well as the Soul. Believe that, you know all this due to your being a Soul. Nevertheless, your present conscience doesn't seem to accept it.

Our brain turns it as supposition. A horse will collapse if we put 6 quintals of load on it. Likewise, the brain doesn't want to store the extra knowledge in it. If it tries to do so, one will turn mad. That is why it remains engrossed in the current problems only and terms the information being provided by the Soul as unreal.

If a child, right from the childhood, desires to be a wrestler, take it for granted he was a wrestler in his previous birth as well. The same is true in case of other desires like becoming a Sage, a Teacher, a Doctor and alike. In such cases the Mind and the consciousness make the same kind of movement.

Vasdev Krishan too tells Arjun that he has no knowledge of his previous births whereas he (Krishan) has a knowledge of the past 100 lives.

There is no other system in the world that can enable us meet anyone we like. However, this Karan Sharir can help us meet our ancestors as well.

All the religions lay stress on meditation. But it is our Mind that causes a hurdle on our path of entering into other bodies. It remains engaged in finding as to what is right or wrong for the body. It has no power to think beyond it.

We can't do anything without the proper system. Just as we can't use our nose to see objects and can't use our ears to enjoy fragrance and so on, in the same manner, we can't experience the rare Worlds with the help of this physical body. Suppose we want to fly, we won't be able to do so for lack of the needed system in us.

We watch the outward glimpse of worship where the Mahatmas are seen dancing, jumping, weeping and doing all such superfluous activities.

Sahib Kabir has said—

Surti Se Dekh Sakhi Vo Desh

One can have the vision of Amarlok through concentration alone.

4. Mahakaran Sharir—This is a very rare kind of body. Man practices Yog for attaining it. The Yogis on attaining this body move about in the Brahmands. This body is a storehouse of miraculous powers

This body is smaller than even the grain of masoor (a kind of pulse). To attain it, one has to fix concentration at the Trikuti. Disappearing from one place and appearing at some other, is all due to it. It helps in reaching Brahm Lok as well. This is called as the opening of interior eyes as well. Remember! You are not an ordinary person. You are a part of Param Purush.

5. Geyan Dehi— Getting this Sharir, the Yogi begins to consider himself as Brahm. This is because he attains the power to give birth to a new creation on his own. Whatever he Speaks, begins to happen. Often we

hear about such and such God. This miracle is due to the attaining of this very sharir.

6. Vigyan Dehi— On attaining this Sharir, the Mind reaches in a state of unconsciousness. So to say, it reaches in a state of Coma whereas the Soul becomes very much awakened.

Goswami Ji has described this state in a beautiful manner —

*Pug Bina Chaley Sune Bin Kana,
Binu Karam Karey Vidhi Nana*

The devotee can move without feet, can hear without ears and can do a lot of works even without any effort

He also says that the devotee, even without speaking, can become a great orator and can see without eyes. That is to say, it is not possible to describe the glory of this Sharir.

It enables the Jiva watch a variety of mysterious plays. All this happens after passing through the 10th Dwara. The Ida and Pingla attain a unison when this happens. Apart from man, none else is in possession of this body.

Sabb Ki Gathri Lal Hai, Koi Nahi Kangal.

Every human being has great hidden miraculous powers within them.

Q.-85) Param Purush had 16 sons. But why did He give the Souls to the bad Son alone?

A.) The Jivas continued to move about in a joyful manner in Amarlok. After a long time the 5th son, Niranjana, began to meditate. He meditated on Param Purush for a period of 70 Yugas. The latter was pleased with his worship and asked the reason behind worshipping so hard. Niranjana said that he wanted to have some abode of his own. Param Purush gave him Mansrovar (a continent of Amarlok). Niranjana was pleased to have it. He began to live there in a joyful manner. However, once

again, he began to worship Param Purush. He did so again for a period of 70 Yugas.

Param Purush was pleased and asked what he wanted.

Itna Thanv Na Mohi Suhai

Abb Mohi Baksi Deh-Hu Thakurai

Kai Mohi Dehu Lok Adhikara

Kai Mohi Dehu Desh Ik Neyara

Niranjan said that he was not pleased with that much. Either He should give him Amarlok or a rare kind of Loka where he could have his full sway.

At this, Param Purush told him that his elder brother Kooram had with him a seed of 5 material elements in a subtle form. He should go to him and beg from him that very seed.

With that he should create 3 Lokas in Shunya (space). Also, he could rule there for a period of 17 Asankhya Chaukri Yugas.

Niranjan went to Kooram but instead of requesting him to give him the seed of 5 material elements and three gunas, he took it forcibly from him in a manner one squeezes out blood from someone's body. Kooram Ji remained calm and peaceful. But he asked Param Purush as to what kind of a devil He had sent to him. He had robbed him of the seed of 5 material elements in a forceful manner. Param Purush asked him to remain calm saying he (Niranjan) was his younger brother.

Param Purush thought as to what a kind of Niranjan had been created.

With the seed of 5 material elements Niranjan created the 5 material elements (water, fire, air, earth and sky). Also, he created 49 crore Yojan Earth, Sun, Moon, Stars, Seven Patals etc. He remained in Shunya for some time. Nevertheless, it was a lifeless universe as there were no Beings. Niranjan thought that the universe without

beings was not worth living. As such, he again worshipped for a period of 64 Yugas.

Param Purush asked as to what more he wanted.

Niranjan said—

Dee Jae Khet Beej Nij Sara

Niranjan prayed that he had created the 3 Lokas but there were no Jivas to rule over. He prayed to Him to kindly give some hansas to him.

Then Param Purush desired and created a girl (Adhya Shakti) with 8 arms. She offered salutations to Him and asked as to why she had been created. Giving her infinite number of souls, Param Purush said—

O daughter! Niranjan is in Mansrovar. He has created the 3 Lokas in Shunya. Go to him and help him in giving birth to a true and real universe. That is to say, the universe had to be created like the one in Amarlok. It was a clear message that the souls hadn't to be imprisoned in the bodily cages.

Q.-86) In spite of being a son of Param Purush, why did Niranjan ask for the Jivas? Even if he did so, why did he torture them?

A.) We often hear in the Kathas-Stories that not only the Gods but the Demons as well worshipped hard. However, the only difference was that whereas the Gods asked for the blessings of Lord or sought such powers as could be used for the good of others, the demons asked for such powers as could make them invincible. Moreover, they asked for long lives as well. They used the powers attained through blessings only for torturing others.

Niranjan as well did the same. As he was created by the forceful utterance of sound, he turned like a demon. He worshiped Param Purush and asked for such things as had nothing to do with the good of others. He tortured the Jivas and behaved in a very cruel manner with his brother Kooram as well. His behavior with Adhya Shakti clearly

shows that he was a demon and not a noble and virtuous Son of Param Purush.

Nevertheless, though Niranjana imprisoned the souls in bodily cages and gave them all sorts of tortures, yet he couldn't do so in the real sense as Param Purush had made Souls completely safe and secure from harms. The tortures were, in fact, suffered by Niranjana himself.

Q.-87) Who created Amarlok, 14 Lokas, Niranjana, Maya, Souls, Brahmand, the gods and the goddesses etc.? And how were these created?

A.) Once Dharam Dass Ji, in order to know about Amarlok and the creation of the universe, prayed to Sahib Kabir thus—

*Abb Sahib Mohe Deu Batai, Amarlok Ki Kahan Rahai
Kaun Deep Hans Ko Vasa, Kaun Deep Purush Rah Vasa
Teen Lok Utpati Bakho, Baranhuskal Goye Jani Rakho
Kaal Niranjana Kis Vidhi Bhaeu, Kaise Shodas Sut Nirmeyu
Kaise Char Khani Vistari, Kaise Jeev Kaal Vash Dari
Trideva Kaun Vidhi Bhayeu, Kaise Mahi Akash Nirmayeu
Chander Surya Kahu Kaise Bhayeu, Kaise Taragan Sub Thayeu
Kis Vidhi Bhei Sharir Ki Rachna Bhasho Sahib Utpati Bachna*

O Sahib! Kindly tell me where does that Amarlok lie? At which place are the Jivas to be found there and how were the 3 Lokas, Kaal Purush and 16 sons created? How did this flawless Soul enter into the 4 Khanis? How did the Souls get entrapped in the net of Kaal Purush? How were the Tridevas, the earth, sky and the physical bodies created? Kindly tell me in detail all about this.

Sahib Kabir said—

*Tabb Ki Baat Sunhu Dharam Dassa,
Jab Nehin Mahi Patal Akasha
Jabb Nehin Kooram Brah Aur Shesh,
Jab Nehin Sharad Gauri Ganesha
Jabb Nehin Hatey Niranjana Raya,
Jin Jeevan Kah Bandhi Jhulaya
Taitees Koti Devta Nahin,*

Aur Anek Bataun Kahin

Brahma Vishnu Mahesh Ne Tahiya,

Shaster Ved Puran Na Kehya

Tabb Sub Rahe Purush Ke Mahin,

Jyuin Batt Briksh Madhya Rah Shayin

O Dharam Dass! I am talking about the time when there was neither earth nor sky. There was no existence of Kooram, Barah, Sharad, Gauri, Ganesh, 33 crore gods and even Niranjana, the torturer of the Jivas. What more can I say, there was no existence of Brahma, Vishnu, Mahesh, The Vedas, The Shastras and the Puranas even. But there was the One.

Sahib Kabir says that at first Param Purush was all alone. He had no companion. Neither He has ever been created nor He will ever perish.

That which is created, has to perish. But how can Param Purush who has never been created, perish? Sahib kabir tells Dharam Dass that Sakar, Nirakar, abodes—big and small—were created afterwards. As such, whose witness can he give? Even the 4 Vedas throw no light on the secrets related to Param Purush. They talk up to the limit of Niranjana alone.

Describing the creation of the earth, sky, Brahmand, Niranjana, Tridevas and the like, Sahib Kabir says that first of all Param Purush desired and uttered a word. It created a rare kind of brilliant white light that spread to infinity. That light was not like the one to be found in this universe. Every particle of it could put crores of Suns to insignificance.

When that light spread in the infinite, Param Purush Himself got absorbed into it. That light then became alive. It was just like the case of a body that becomes alive after the entry of Soul into it.

Before entering into the light, Param Purush was unmanifest from sight but after entering into it, He was called as Satya Purush.

The light that was Satya Purush Himself, came to be called as Amarlok. Imitating this, Niranjana, first of all created the 3 Lokas with the help of 5 material elements and then hid himself from sight and got absorbed into the 3 Lokas. Just as Amarlok is the body of Satya Purush, the 3 Lokas are the body of Niranjana.

Satya Purush was still all alone. He desired and jerked away that light—His own self—from Him. Infinite number of droplets were formed out of it. These returned back to that light. It was just like the formation of droplets when one takes a handful of water, say from the sea, and throws it upward. However, the difference between the two was that while the droplets of water again fall into the sea and become a part of it, the droplets of light though did return to the light but they didn't become a part of it. This is because Satya Purush desired that these should retain their separate identity. These very droplets were called as Hansas (Souls). Those Hansas began to move about in that light deriving indescribable bliss.

Such a movement of the Hansas was miraculous, indeed. This is because the droplets of the sea have no separate identity. The jivas began to move about in that light in a manner a fish moves in water. Param Purush derived much pleasure from this and began to love those Hansas. They continued to enjoy like this for a long time.

Sada Anand Hoat Hai Va Ghar, Kabhu Na Hoat Udasa.

There are bliss and bliss alone to be seen in that Amarlok. No sorrows and sufferings are to be found there.

There the light of a soul is equivalent to that of 16 Suns whereas the light of even a single pore of Param Purush is equivalent to that of crores of Suns and Moons. If it is so, just imagine what kind of Param Purush Himself would be. It is really beyond imagination and description.

Then Param Purush created Sons simply by the uttering of words. That is to say, every word spoken by

Him was turning into a Son. The second word created Kooram. Likewise, the third word created Geyan and the 4th one created Vivek.

Param Purush saw that every word spoken by Him was changing into a Son, so He thought of making one like Himself. As such, He uttered a word in a forceful manner. Niranjana (Mind) was created out of it. In order to know whether the 5th Son was like Him or not, He merged Himself into him. For a split of a moment He doubted that this body was not His own one. As such, He pulled Himself out of it and again entered into His own.

Then He uttered the 6th word. Sahaj was created out of it. Then the 7th word created Santosh, the 8th one created Chetna, the 9th one created Anand, the 10th one created Khyama, the 11th one created Nishkam, the 12th one created Jalrangi, the 13th one created Achint, the 14th one created Prem, the 15th one created Deen Dyal whereas the 16th one created Dhairya. Param Purush created these sons simply to add glory to His Amarlok. All of them began to move about in that Amarlok. But the Soul was not created out of word. Sahib Kabir says;

Jeebra Ansh Purush Ka Aahi, Aadi Ant Kau Janat Nahin

Sahib says that jiva is the very part of Param Purush. None has any information about its beginning and ending.

Eeshwar Ansh Jeev Avinaashi, Chetan, Amal, Sehaj, Sukhrasi.

This Soul is a part of the Supreme Lord. It is Immortal (Avinaashi), spiritually active (Chetan), pure and free of vices (Amal). It is free from deceit and is spiritually simple (Sehaj). Besides, it is full of joy, happiness and bliss (Sukhrasi).

Q.-88) What is the secret related to the Chakras?

A.) There are 8 Chakras to be found in our body. However, the Yogis have a knowledge of the 7 Chakras alone. On the other hand, the Sants start their Journey from the 8th Chakra.

Some take it as one and the same thing. There seems to be no logic in it.

Mooladhar Chakra is the abode of Ganesh Ji, the navel region is the abode of Vishnu Ji whereas Anhad Chakra is the abode of Shiv Ji. He is the God of ego. In this very Chakra (Plexis) a devotee experiences the feeling of 'I am'. Vishudh Chakra is the abode of Sarasvati.

All the tunes emanate from here. Agya Chakra is the abode of Soul. The act of breathing takes place here. Sahastarsar is the 7th Chakra whereas the 8th Chakra is the abode of Satguru. But the Yogis remain confined to the 7th Chakra alone.

*Aath Ataki Atari Manjhara, Dekha Purush Neyara
Nirakar Aakar Na Jyoti, Nehin Vah Ved Vichara
Ve Sahib Sub Sant Pukara, Aur Pakhand Hai Sara*

In the abode of Param Purush there is nothing like Nirakar or Aakar. It is beyond the reach of the Vedas. The Saints have called Sahib as the only reality whereas everything else are described as unreal and falsehood.

The Saints have talked of the 8th Chakra as well as of the 9th that is a hidden. When the Yogis have knowledge of the seven Chakras alone, how can we take it as one and the same thing? Reaching the 7th Chakra, the devotee attains the Vigyan dehi. They don't say anything about the 8th Chakra.

*Khaskhas Ke Daney Ke Under, Shehar Khuda Ka Basta Hai.
Per Bin Mehar Murshid Ke Tu, Nahak Mein Hi Pachta Hai.*

The whole of the city of Param Purush lies within a small grain of Khaskhas (a plant) but it is only the real Satguru who can take you there.

Q.-89) What are the 5 Mudras? Can't we attain Param Purush with the help of these?

A.) The 5 Mudras are related to the Yog Matt (Worship of Formless) and in this Matt the devotee has to earn his own merits. However, on the basis of earnings,

none can attain Param Purush even if he worships for crores of years.

A devotee can't go beyond the limit of Niranjana on the basis of these postures. These Mudras are based on the 5 words. It is God who had uttered these words. These are:- Sohang, Satt, Jyoti Niranjana, R- ranker and Aunkar. It is Sahib who gave these words. That is to say, it is God who uttered these words (to manifest elements) but none of these words is God Himself. Therefore, those who call the Word as God, worship Niranjana and not the real Sahib.

Using these 5 Mudras, our ancestors labored hard and left behind their achievements and experiences. Sahib Kabir has not refuted these. He has simply said that this is Yog and not Spiritualism. These 5 Mudras are—

Chachri Mudra:-

*Jyoti Niranjana Chachri Mudra, So Hai Nainan Mahin
Tehi Ko Jana Gorakh Yogi, Maha Tej Hai Tahi*

This Mudra has its place in eyes center. Here the word 'Jyoti Niranjana' is recited (fire element). Gorakh yogi practiced it. It gave him a great pleasure.

Those who practiced it were Brahmcharis. Now even the family holders are seen talking about it. They can't succeed in it as it needs much energy.

Jahan Bhog Tahan Yog Vinasha

Where there is bhog, there is no place for Yog.

Practice of this Mudra can't help in attaining Soul realization. Human body is full of numerous miraculous powers. Everything is to be found in it. That is why it has been called as the Naraini Chakra. A devotee can see many miraculous things when he succeeds in awakening the related cell centers.

We are living in the Scientific age. The Doctors have succeeded in having the knowledge of almost every pore of the body. Nevertheless, the scientists are unable to know all these knowledge related to the cell centers. In this Chachri Mudra, the devotee experiences many

miraculous things. Fixing of concentration opens the centers in a manner a key opens the lock. When all the cells get awakened, the devotee attains many kinds of miraculous powers. It enables him to see many Universes as Alakh Brahm (Kal Niranjana pervading space). That is why the Yogis talk about the Alakh Brahm.

Seeing the great light there, it has been taken as God Himself.

Bhuchri Mudra :-

*Shabad Aunkar Bhoochri Mudra, Trikuti Hai Asthana
Veas Dev Tako Pahichana, Chand Surya So Jana.*

In this Mudra the word 'Aunkar' is recited. Its place is at Trikuti. Vyas Dev practiced it and was able to see the expanse of Sun, moon and Planets.

A devotee can have visions after fixing his concentration at this point (Water element). So to say, concentration is the Master key to attain anything.

Dheyan Hi Ved Shaster Kahat Hain, Dheyan Hi Ved Bakhana.

The Vedas and the Shastras have described the miracle of concentration (Ekagratha). Many devotees in our country are engaged in fixing concentration at this point. They have succeeded in opening the center but they have failed to attain real Spiritual knowledge.

During his dialogue with Gorakh Yogi, Sahib had asked him where he would fix his concentration when Ida, Pingla and even Sushumna will perish.

Agochari Mudra:-

*Sohang Shabad Agochari Mudra, Bhanwar Gufa Asthana.
Shuk Dev Tako Pahichana, Sun Anhad Ki Tana.*

In this Mudra the word 'Sohang' is recited. Here the concentration is fixed in Bhanwar Gufa. Shuk Dev practiced this Mudra and listened to the musical notes emanating from there (Air element). This Mudra is of a superior than the Bhuchri Mudra. There is awareness as well as pleasure to be found there. Some get absorbed in the musical notes emanating from there. However, these

can't help us realize the ultimate reality because all these will perish.

Jap Marey Ajapa Marey, Anhad Bhi Mer Jaye

Surti Samani Shabad Mein, Us Ko Kaal Na Khaye

Recitation by mouth and the inward recitation are bound to perish. It is only the Surti (present in the Naam itself) that doesn't perish. That is to say, it is neither the Dhunatmic (Sound) word nor the Varnatmic (Alphabat) word.

So To Shabad Videh

Sahib Kabir says that it is the Soundless Sound.

Do Bin Hoye Na Adhar Awaza

The Sound can be produced only when two things impact. Where two things act, there is Maya. At present many devotees practice this Mudra.

Unmuni Mudra:-

Satt Shabad So Unmuni Mudra, Soi Akash Sanehi

Tamein Jhilmil Joat Dikhaye, Jana Janak Vidhehi

In Unmuni Mudra, it is the word 'Satt' that is recited (Earth Element). Here one can see a great light. The king Janak practiced this Mudra.

Khechri Mudra;-

R-Rankar Khechri Mudra Dasvan Dwar Thikana

Brahma, Vishnu, Mahesh Deva, R-Rankar Ko Jana

In this Mudra the devotee has to fix his concentration at the 10th Dwara. Here the word 'R-rankar' is recited (Space-ether element). Brahma, Vishnu and Mahesh practiced this Mudra.

Shiv, Gorakh So Pach- Pach Harey, Is Kaya Ka Bheid Na Paye

This body is really full of miracles. Even Shiv and Gorakh couldn't succeed in fully unfolding the secrets related to it.

Though opening of the 10th Dwara can enable a devotee to move anywhere he likes but he can't succeed in attaining his real target, Salvation (Param Moksh).

Sahib Kabir says —

Sidh Sadh Tridev Adi Le, Paanch Shabad Mein Atke

Mudra Sadh Rahey Ghatt Bheeter, Phir Aundhe Munh Latke

Even the great sages and Tridevas remained entangled in the net of these 5 words. However, they had, once again, to take birth hanging upside down from the womb of mother.

Q.-90) Does the Soul on reaching Amarlok, remember this universe?

A.) No, it doesn't remember anything at all. It forgets every thing related to this earth soon after reaching there (No Mind). So to say, the one gets absorbed in Immense pleasures there.

Q.-91) After returning to this world from Sat Lok, does Jiva remember anything about that World.

A.) Yes, It does remembers it. Had it not been true, how can I give a description of the rare light, that is all together different from the light to be found in this universe. Nevertheless, you have forgotten all about it. This is on account of your long association with the Mayaic worlds.

I say, you know about all your births but you have no power to recollect them. Wandering in various Yonis - repeated births has made you forget all about this.

Satguru Murti Ko Dhyana, Take Sanmukh Vinti Thana.

Means keep concentration ever on Satguru

Q.-92) How does the Soul feel on reaching back to Sat Lok?

A.) On reaching there, it recollects that it was its own abode. It finds all as familiar ones. On having the vision of Param Purush, it doesn't think it has seen Him for the first time. So to say, it feels that Amarlok is its real

abode. The time it spent in the universe of Kaal was unreal like the dream.

Q.-93) After the departure, the Mind and memory are dormant, than how is it possible to remember for some time that there was a world and how it can one remember existence of that world after returning from Amarlok ?

A.) It is the Mool Surti (Basic awareness in concentration) that makes us remember all this. This is really a very wonderful and surprising thing. When there is nothing like Mind, intellect, remembrance etc. to be found in Amarlok, how can the things related to that Loka be remembered. This really sounds strange. The fact is that the Mool Surti remains with us in any state we reach. After leaving the mortal body, when one reaches the heaven, one recognizes one's identity. Even after reaching Pitar Lok one has a knowledge of ones relations as well as of the place of one's residence. Sometimes you happen to meet your Grand father or Grand mother in dreams. You recognize them. There is some reality in it. Likewise, after reaching Sat Lok, the Soul retains the memory for some time, of the world it lived in and after returning it remembers the Sat Lok. So to say, the memory doesn't get lost.

In the Gita, Vasdev Krishan tells Arjun that even though the Soul has no visible eyes, yet it is able to see in all the directions. Likewise, it can walk without legs and can speak without the mouth. Therefore, it is but natural that remembrance is possible without the brain.

Q.-94) Even Sahib Kabir has talked about Ram at many places. If he has talked about the mode of worship that is altogether different from that of Sagun and Nirgun, then which is the Ram he has talked about?

A.) Sahib Kabir has talked about 4 Rams. The Sants have used the language of the worldly people to enable them understand their views in a better way. The Ram they have talked about is Sahib Param Purush Himself. They have clarified it in a beautiful way.

*Sakar Ram Dashrath Ka Beta, Nirakar Ram Ghat Ghat Leta.
Bindu Ram Jin Jagat Pasara, Niralambh Ram Subhi Te
Neyara.*

Sakar Ram is the son of king Dashrath, Nirakar Ram is present in every body. The Bindu Ram (Sperm) is responsible for the manifestation of the beings whereas the Niralamb Ram is the rarest of all.

Ram, the worldly people have been worshiping, falls in the category of Sakar Ram. At many places the Sants have been taken as the worshiper of Nirakar Ram. This is not correct. This Nirakar Ram is none else but Niranjan himself who is present within all in the guise of Mind, but that Ram too will perish. The third Ram is the semen that is responsible for the entire creation. However, the 4th Ram never perishes. It is this Ram the Sants have called as Sahib- Param Purush- Sat Purush.

Often we find some words related to the Sagun as well as the Nirgun worship in the sayings of the Sants. This is because they had worshiped and spoken on Niranjan before getting blessed with Naam from Sahib Kabir.

Further, at many places the Sants have talked about the secrets related to Yog as well. They have also talked about the musical notes emanating from within and the 10th Dwara. The people begin to think as if the Sants have described the significance of Yog. However, this is not the case. They have only tried to make us understand the limitation of Yog. Along with that they have described the importance of Sar Shabad (Sar or Satya Naam). This Naam is called as the Soundless Sound. They are giving a description of the musical notes which are heard within

the human body, it was meant to describe their limit. Only understand this much that the Sants have described this universe as the abode of Kal Purush and the Amarlok as the abode of Param Purush from where the souls have come. So there is no need to wander outside. The key to Amarlok is the Sar Shabad that is in the possession of the Sants alone.

Sar Naam Satya Purush Kahaya

The Sar Naam itself has been called as Satya Purush.

So remember! It is the rare Ram, that the Sants have talked about.

Q.-95) If there is some Param Purush, Why don't we find a mention of it in Religious Scriptures?

A.) All the Dharm Shastras were produced from the sayings of Niranjana (Etherial Voice-Sound-Breath) whereas the sayings of Sahib Kabir owe their origin to Sant Kabir Sahib himself. The Vedas or Scriptures contain all that Niranjana said. It was necessary for him to hide the secret related to Param Purush otherwise he couldn't keep the Individual beings in his net of Maya. That is why he spoke of his own glory only and didn't make any mention of Param Purush in those Religious Scriptures.

Ved Charon Nehin Janat, Satya Purush Kahaniyan

The Vedas don't throw any light on the stories related to Satya Purush.

Ved Hamara Bheid Hain, Hum Vedan Ke Mahin.

Jaun Bheid Mein Main Bason, Vedbhi Janat Nahin.

Sant Kabir Sahib says that the Vedas have in them the secrets of all of us. Nevertheless, even they can't tell about the secret of my abode.

Iske Aage Bhed Hamara, Janey Ga Koyi Jananhara.

Kahein Kabir Janey Ga Soyi, Ja Per Daya Satguru Ki Hoyi.

Sant Kabir Sahib says that his mystery is far beyond the limits of Niranjana. Only such a devotee as has the blessings of a Satguru with him, can know that.

Q.-96) What is the difference between Satsang and Katha?

A.) 'Katha' means reciting that which happened in remote past. The Soul has nothing to do with it. These discourses appeal to the intellect (Mind is pleased with it not the Soul). On the other hand, Satsang (Association with Knower of Truth-Satguru) is that where every word spoken is related to the Soul. A Story telling can be done by anyone. It is memorised and then told to others. However, Satsang provides you the Devotion. That is why the Saints have talked about Satsang alone.

Satsang provides you with three blessings they are: Satsang resolves the doubts, helps to concentrate on Satguru, and charges you with Spiritual powers. Being in the company of such Satguru and developing devotion is known as Satsang. A moment with such a Saint in devotion is called Satsang, it is said-

Sat Swag Au Apvarg, Dharaun Tula Ik Ang.

Tahi Sakal Mil Nahin Tule, Je Kshan Lau Satsang.

Therefore

Shakti Bina Nahin Panth Chalaya.

The panth shouldn't have a birth without the needed power.

When we go to Satguru for Satsang, Spiritual energy is obtained by three methods:-

By Auspicious Sight: Dharsan; firstly, when the Guru looks at us then it sends energy in to us. That's why when we go to Guru we pray them to keep auspicious sight on us. Gadhari had made the Duryodhan's body frigid with her power of sight only. Means sight can transmit the Spiritual powers.

By Touch of Guru's Holy feet: Sparshan ; this energy could be possessed by the touch. This can be done by touching anywhere but touching feet has somehow become a rule.

By Sound: Sambhasan; then the other method to reach these rays towards us is sound vibrations. Hence, the Satsang has a lot of importance.

Dhanya Ghadi Jab Ho Satsanga.

Q.-97) What is heaven?

A.) It is the place within the 3 Lokas of Niranjana where man goes for a brief period to reap the fruit of his Karmas (deeds). There are three kinds of classes in heaven— high, medium and low. There are pleasures and joys in the lower class but in the medium one the amount of pleasures and joys is greater than that in the lower one. However, the upper class is the best of all. However, There is nothing like soul realization to be found in any class there. There one gets a body that, unlike the physical body, is of a subtle form. Man likes to go to heaven but he doesn't think as to why the Gods desire to attain the human body. It clearly shows there are some kind of deficiencies found in the heaven.

Once Durvasa Rishi, on being pleased with Mridugal Rishi, blessed him with a place in heaven. The messenger came to him in a plane and requested him to accompany him to the heaven. Mridugal asked him to first give him a brief account of heaven.

The messenger, describing the pleasures to be found in heaven, said __

There are beautiful gardens to be found all around. One can find many kinds of beautiful and fragrance giving flowers and fruit there. One can eat the fruits of one's choice. The atmosphere is very much charming. Many beautiful waterfalls are seen flowing at different places.

No kinds of diseases are to be found there. Everyone has a fragrance-giving wreath round his neck. In short, such kind of pleasures is nowhere to be found in this universe.

Mridugal Rishi became thoughtful and said, “O messenger! Tell me the shortcomings to be found there.”

The messenger said,” There are three main shortcomings to be found there. The first one is that those in lower class enjoy the pleasures and facilities enjoyed by others in the higher class. Secondly, the wreaths round the neck of all begin to wither as the period of stay there begins to draw near. This is really a cause of worry for everyone. So to say, it is a sort of warning for all to be prepared to go to the mortal world again. Thirdly, there is no scope for rising high. This is because man goes there to reap the fruit of noble Karmas performed by him in the mortal world. No new Karma can be performed there. Saying so, the messenger became silent.”

Mridugal said,” O messenger! I don’t want to go to such a kind of heaven. This mortal world is better than the heaven. I want to attain real salvation so that I may not have to return to the world repeatedly. You can go back.”

In fact, the heaven as well is a sort of deception. It can in no way prove helpful in attaining Soul realization.

Q.-98) Where does the Divya Darishti (inner eyes) located?

A.) Everyone is in possession of it. Often when we go to the enlightened Souls, we ask them to see with their Divya Darishti whether they will find success in the work in hand. Have the sages to see with some special spectacles? Certainly not. We want them to do so through their inner eyes (Antakarna or concentration).

You as well are in possession of this Darishti. With its help you can have a vision of God. Some say, it is present in the Agya Chakra; some say it is present in the 3rd til (place in- between the eyes) while others speak of

its presence at some other points. In fact, this Divya Darishti is present in our Surti. That is why we talk of Surti Yog. This Divya Darishti will open only when our concentration gets firmly fixed. It will then help us attain Soul realization. Nevertheless, the Mind, remaining hidden, prevents us from fixing our concentration. It does so by reminding us of some worldly things. The second part of this Surti (called as Nirti) is within our body. The two have to be united to make the Divya Darishti open. That is to say, the Surti has to be drawn from the outer world and the Nirti has to be brought to its proper position so that the two can be united.

Just as one loses the power to see when the Cataract (Motiabind) appears in the eyes, in the same manner, the devotee loses the power to open the Divya Darishti when the Mind casts a veil over it. Even the real face of Mind can be seen when the Divya Darishti gets opened.

Sabb ki gathri lal hai...

Every human being has great hidden miraculous powers.

Q.-99) Are the heaven and the hell the creation of Niranjan?

A.) Yes, Niranjan is the creator as well as the administrator of the heavens and the hell.

The ever blissful Soul is given the small, unreal and short lived pleasures in heaven simply to make it forget the real and permanent pleasures of Sat Lok and to keep it entangled in the short lived worldly pleasures.

On the other hand, there are Sapat kumbhi Naraks (hells of 7 kinds) where the Jivas, as per their evil deeds, are given such tortures as no civilized person of the world can even dream of. Sometimes they are put in the big vessels full of hot oil; sometimes they are tortured by touching them with hot iron; sometimes they are thrown in pits containing dirt and filth; sometimes they are made to drink the boiling oil while at other times they are made to

walk over thorns. Just think! Would you like to give your children such like punishment even if they have committed serious nature of crimes. What to talk of one's own children, none would like to give such tortures even to the children of others. How can Param Purush ever think of doing so to the Jivas who are His own parts? It is Kaal Niranjana alone who, by his nature, seeks pleasure in doing such acts.

Q.-100) What is Sahaj Samadhi?

A.) Sahaj Samadhi means an easy way of meditation. There is no difficulty in this practice. Yog is difficult to perform. To understand the Sahaj Samadhi there is need to understand as to what the Yogis do. At first, they observe a fast. Then they cleanse the 6 Chakras in the body by removing the filth from there. After this they sit in a tub of water and cleanse the anal internal passage by purging with water. Then they cleanse the penis with milk. They do so by taking milk in and out. Then they insert a cloth with length equal to 9 fingers into it the throat and clean the heart chakra. Then they take a Dhoti with length equal to 7 hands and take it in and out through the mouth. Then they wash it with water. They repeat this activity thrice it cleanses their intestines, throat, heart and Anhad Chakra. After this they draw in water through the current Swar (flowing breath)—Ida or Pingla, remove it through the other and thereby cleanse the Agya Chakra. After doing all this, they Sit on a piece of cloth (Asan) and drawing the breath upward, open the Sushumna. In the vital force (pranas) resides the Soul. They stop all physical of activity. This is really a very difficult job. How many people will be able to practice it? No doubt, many people won't be able to do it. After remaining hungry for two days, this Kriya (activity) has to be performed for one day and then the meditation has to be done.

In the Sahaj Yog I am talking about, the recitation has to be done through every breath. Such recitation will remove the blockage of mucus and the breath will start moving in the reverse direction. The moving up of the breath will enable one enter in the state of Samadhi (Concentration). This is called as the Sahaj Samadhi.

Q.-101) Isn't the act of leaving one's Guru and seeking the shelter of some other is like an act of leaving one's husband and seeking some other?

A.) This question arises when you shun your Satguru and get entangled in worshipping others. In fact, shunning the Guru who has entangled you in the Kaal related worship and seeking the shelter of Satguru who blesses you with Naam related to Param Purush, is just like leaving the unreal husband and returning back to the real husband. It can in no case be considered as an act of seeking the shelter of some other husband. Here you have to ponder whether you are worshipping your own husband or improper one. Sahib Kabir has talked about worship that is entirely different from that of Sagun or Nirgun. The kinds of worship prevalent in the world are all related to Kaal Purush. They are, so to say, just like the worship of unreal husband. The real husband of Soul is none else but Param Purush whose part it is. That is to say, the worldly people are not worshipping their real husband. They want to remain under the shelter of such Gurus who do not possess the power to enable them meet their real husband (loved one). That is why, under the misconceptions created in their minds, they think the seeking of shelter of some real Satguru by leaving their Guru is just like an act of shunning their husband. Strange thing to note is that the people don't know as to who their real husband is.

Dadu dyal Ji says _

Purush Hamara Ek Hai, Hum Nari Bahu Ung

The husband of all of us is Param Purush alone.

Sahib Kabir says—

Jabb Tak Guru Miley Nehin Sancha,

Tabb Tak Guru Karo Dus Pancha

You can seek the shelter of more than one Guru by the time you succeed in finding the real Guru (Satguru).

Q.-102) Sant Satguru is also a human being. As such, how can he be expected to come and take the Soul of the disciple to Amarlok after the discipal departs from the world?

A.) Those who take the Sant Satguru as an ordinary human being, lack intellect. The Satguru you are related with, occupies the (8th) Ashtam Chakra. He is not a body. His visible body is only a sort of veil. This is because the entire abode of Niranjana will disappear if there were no such a veil. Then all the Jivas will reach Amarlok. That appearance is so much attractive that all will get absorbed into it if that veil is lifted.

Nevertheless, Niranjana's worlds are not to be made desolate. All that is needed is to make the Beings understand in a well planned manner and that too without lifting the veil. He who understands, moves ahead on his path to Sat Lok. The Satguru makes you understand through the medium of this very body. As such, you should fix your concentration at his very appearance of him without trying to point out any distinction between Param Purush and the Satguru. Remember! At the last moment he will come to take you in the bodiless form.

Q.-103) Can't we take the incarnations in the world as the incarnations of God Himself?

A.) All that are nothing but illusions. They were the incarnations of Niranjana. He does all this to maintain his glory in his 3 Lokas.

The worldly people say He incarnates in the world but Sahib Kabir says—

*Dashrath Kul Autar Nehin Aaya,
Nehin Lanka Ke Rav Sataya
Prithvi Raman Dhaman Nehin Keriya,
Paithi Patal Na Bali Chhaliya
Ei Sub Kam Sahib Ke Nahin,
Jhut Kahey Sansara.*

That Param Purush didn't incarnate Himself in the house of Dashrath. Neither He killed Ravan, the ruler of Lanka nor He cheated the king Bali even. All such acts were performed by Niranjani himself.

*Janam Maran Se Rahit Hai, Mera Sahib Soye
Balihari Us Peev Ki, Jin Sirja Sub Koye*

That Sahib (Param Purush) neither gets created nor gets destroyed. I bow before that Sahib who created everything.

Only some rare assayer can assay Him. That Param Purush alone is the real and true well wisher of the Soul.

Think over the words. Sahib Kabir says that our real beloved one doesn't visit the world. That is to say, he doesn't take birth from the womb of mother. Neither He has any parents nor He has been created by anyone. He is neither a sage, worshiper or some Yogi nor does He perform any rites and rituals like other worldly people. He is far distinguished from the 4 Ashrams as well. Neither He becomes a child nor does He grow young or old. None can say anything about His age. He is beyond the Tridevas, Sohang, Nirakar and the like. He is even different from the Maya and Brahm.

He is different from Jyoti Niranjani, Aum, the earth, the Sun, the Stars, elements and other such like things. He is present in all beings but remains invisible. Only the Naam blessed by the Satguru can reveal His identity.

Q.-104) If this universe is dream like, then the stars, the moon and the like must be the same. Then

the Guru too must be dream. Then what should be taken as the truth?

A.) This world is like a dream. This is because nothing stays here for ever. These physical eyes are unreal. As such, all that you see with them is also unreal. This dream is a very long one. Sahib Kabir says —

*Chander Surya Bhas Swapan, Panch Mein Prapanch Swapan
Swarg Au Narak Beech Basey Sau Swapan Roop Hain*

The Sun, the Moon, the Heaven and the Hell are nothing but a farce. In fact, the state in which you are sitting is also a delusion.

*Auhang Au Sauhang Swapan, Pind Aur Brahmand Swapan
Atma Permatma Swapan, Roop So Aroop Hai*

Even the Soul and God are dream like. This is because after the absorption of the Mind in the Hansa, the latter has been called as Atma.

That is why the Soul has been called as dream like. Even God is a dream like because he is Niranjana, the ruler of the illusionary 3 worlds. However, the Satguru is not dream, because his integrated awareness is accessed in Surti. Sahib Kabir says—

*Kahat Kabir Sun Gorakh Bachan Mum
Swapan Se Parey Satya Satya Roop Bhoop Hai
Soyi Satya Nam Satya Lok Beech Vasa Karey
Nehin Kahoon Aavey Nehin Javey Satya Roop Hai*

That Satya Naam itself is the only truth. Its abode is eternal, Amarlok that never perishes. It is beyond the limit of deluding Mind. Therefore it the truth and is real.

3 The Religious Scriptures-Veda do not know the secret related to My World

In the holy Quran we find a mention of ‘Bechuna Khuda’. Bechuna means Nirakar. Isa Masih as well has called God as his heavenly father and himself as his only son. Heavenly God as well means Nirakar.

The Vedas talk about the Nirakar (formless) God. All our religious scriptures are speaking about the Formless God alone. However, you should know that this Nirakar whom the worldly people call as God, is the creator of 84 Lakh Yonis (Kind of Beings). The truth is that the Surti that provides the needed energy to create consciousness in the Yonis is something different.

*Karam Aur Bharam Sansaar Sab Karat Hai,
Peev Ki Parakh Koi Sant Jaaney.*

Sahib Ji says that the whole world is busy in doing karma and is wandering in confusion in search of Supreme Lord. Whereas, only a true living Sant has the true realization of Supreme Lord (Sahib) and completely knows about His true presence, appearance and existence.

Sahib Kabir has described this Nirakar creator as—
*Munn hi Nirakar, Niranjan janiye
Munn itself is the Nirakar Niranjan*

All take ultimate Salvation as the attainment of Nirakar- formless God. The Sahib Bandgi Panth agrees in the existence of Nirakar but it also throws light on that which lies beyond formless. Sahib Kabir has talked about that which is rare and different from the Nirakar, the Sagun the Nirgun mode of worship and the related 5 Mudras.

*Duniya Jisko ‘Paramatma’ Maaney,
Sohi ‘Kaal’ Koi Bheid Na Jaaney.*

Sahib Ji says that the 'Power' who is ruling over the universe, to whom the whole world considers and worship as 'God'; is no one else but 'Kaal Purush' (God of Death/Mind). This secret is unknown to the whole of mankind.

Is Ke Aage Bheid Hamara, Janey Ga Koyi Jananhara

Kahey Kabir Janey Ga Soi, Ja Per Kripa Satguru Ki Hoi

Sahib Kabir says that the secret related to him lies far beyond this and only some disciple, who has with him the grace of a Satguru, can know of it.

The Sants have given the universe the secret related to Satya Lok (True World), path of real salvation and the 11th Dwara (State) that lies beyond the 10th one (Door of Inner Vision to Cosmos).

Bhakti-Bhakti Sab Jagat Bakhana,

Bhakti Bheid Koi Virla Jaana.

The whole world is worshiping God in their own ways. But, only the rare being realises about the real secret behind the true worship of Supreme Lord

Our Panth gives much higher mode of devotion or real worship after making them understand clearly the difference between the bodily (Spoken and written) Naam related to the Kaal Purush and the Sar Naam (Soundless Sound) related to Param Purush.

Kag Palat Hansa Ker Deena,

Aisa Purush Nam Main Deena

Akah Nam Likha Na Jayi, Pada Na Jayi,

Bin Satguru Koyi Nahi Payi

Sahib Kabir says that he blesses the devotees with the rare Alive Naam related to Param Purush, that can neither be read nor reduced to writing. Moreover, none but a Satguru has the power to bless the devotees with that Sajeevan Naam.

Sada Anand Hot Hai Va Ghar
Amarlok is eternally blissful

4. I visit this Universe since Yugas

Those who don't know me, often on hearing about me from my critics say that Ranjdi wala says he is all in all. Though I have never said so, yet there is some logic in what they say. If you think in a rational way, you will find that I am making my devotees follow me. That is why others feel so.

A certain individual phoned me saying that he wanted to speak to Madhu Param Hans Ji. I asked him to say what he wanted. He said that he wanted to talk to Madhu Param Hans Ji. This is because normally it is the PAs' who first attend the phone. As such, he thought some PA might have attended it. I said that I was Madhu Param Hans. Still he expressed some doubt. His tone was not a pleasant one. At first, I thought of disconnecting the call, as I didn't like to talk to such a bad mannered man. Then I thought perhaps it may be his habit. I asked him to spell his doubt. He said that I called myself as the incarnation of Sahib Kabir. What was the proof. I said that I never said so. He said that my disciples said so. I said that I take him also like Kabir. Kabir is the name of the flawless awakened force that is present in all.

Kakka Kewal Naam Hai, Babba Baran Sharir.

R-Ra Sabb Mein Rum Raha, Taka Naam Kabir.

According to a holy saint, Kabir is another Name of the awareness-chetan shakti present in every Individual.

Kabir means that which has no material body. He said that I also say that the thing I possess is not to be found anywhere else in the universe. I said that he was listening to all that others were speaking. I talk about a pure thing. Our identity is different from that of others. Had I said I give the devotees a Power at the time of blessing them with Naam, he wouldn't have understood it.

He asked many questions. Then he attended a Satsang at Jalandhar. I was speaking about this very topic. He stood up and said that he was that very fellow. Then he got blessed with Naam.

Sahib Kabir had descended on the earth to make the Humanity understand the glory of Naam.

Ni Aksher Te Karai Nibera, Kahe Kabir Soyi Jann Mera

Sahib Kabir says that he takes such a individual who are blessed with the Sar Naam, as his own.

Shabad Bheid Janey Jo Koyi, Sar Shabad Mein Rahe Samoyi

He who understands and recognizes the real and true Naam (Sar Naam) as distinguished from other worldly Naams, remains absorbed in it.

Sahib Kabir told Dharam Dass about the 13 Yugas (prior to the 1st Satya Yug of this universe) he visited this universe even before the appearance of Satya Yug. These Yugas are _

1. Adasur Yug 2. Balbhaddar Yug. 3. Doonder Yug 4. Purvan Yug 5. Anuman Yug 6. Dheeryamal Yug 7. Taran Yug 8. Akhil Yug 9. Vishva Yug 10. Akshya Taran Yug 11. Nandi Yug 12. Hindol Yug 13. Kankvat Yug.

To satisfy the great curiosity of Dharam Dass, Sahib Kabir told him about the 4 Yugas related to Kalap Yugam. He said that Niranjan again and again created the universe and killed and ate the Beings after giving them much tortures. The pitiable cries of the Beings reached Param Purush Who sent him to the universe to bring the Beings to Amarlok after blessing them with the Sar Naam.

1. Sat Yug;- In Satya Yug, Geyani Ji (Kabir Sahib) came to the universe with Satya Sukrit as name. The period of Satya Yug was 17 Lakh years. Here the people had a height of 21 hands. In this Yug, Chiter-rekha, the wife of King Mitter Sain, was blessed with Naam. At her instance, the king too was blessed with Naam. Sahib Kabir sent both of them to Sat Lok. The King Batkheter and King Harchand also found a place in Sat Lok. The fourth

one to reach there was a milk maid, Viksi by name. She was from Mathurapuri. These Hansas on their turn, helped 9 Lakh other Hansas reach Amarlok.

2. Treta Yug:- In this Yug, Geyani Ji came to the universe as Muninder Muni. He described 12 Lakh 96 thousand years as the period of this Yug. Here the people had a height of 14 hands. In this Yug, Lakshman Ji and Madhokar of Ayodhya, Mandodri, the wife of Ravan, Guru Vashishath and Durvasa Muni were blessed with Naam and reached Sat Lok.

3. Dwaper Yug:- In this Yug, he came to the universe as Karunamay. The period of this Yug was 6 Lakh 64 thousand years. The people had a height of seven hands. Indumati, the wife of king Chander Vijay, king Yudhishter, Prashar rishi, King Dhundhul, Paras Dass and his wife were among those who got blessed with Naam. He gave Spiritual Wisdom to Garud Ji and blessed him with Vihang Naam. Hari Dass Supuch, Shuk Dev, Vidur, King Bhoj, king Muchkund, King Chanderhas and four milk maids also got blessed with Naam and reached Amarlok. All of them came to the universe as Gurus and floating the true Panth helped 52 Lakh Jivas attain Salvation.

4. Kali Yug:- In this Yug, Geyani Ji came to the universe as Sahib Kabir to create awakening among the Jivas. The period of this Yug is 4 Lakh 32 thousand years. The average age of man is 100 years and his height is at the most three and a half hands. Here the age is not fixed. People pay less attention to worship. All sorts of strange things happen here. The sages are seen envying other Sages. That is why they remain entangled in the 84 Lakh Yonis. Only some rare devotee is able to recognize the truth. All others will envy the devotee who gets blessed with the true Naam. Many unreal Sages in the guise of Sadhus will cheat and mislead the devotees in the name of

religion. Calling themselves as Sants, the Sages will beg from others and will indulge in lustful activities.

Sahib Kabir cleared all the misconceptions of Dharam Dass related to truth. Others whose misconceptions were removed, were—

1. Guru Gorakh Nath
2. Shah Balakh Bukhari, a great scholar of Arbi language
3. Swami Rama Nand, his guru
4. Sikander Lodhi, the disciple of Sheikh Takki
5. Apart from it, he crushed the ego of Sheikh Takki by allowing him to have his real vision.
6. Blessed the king Veer Sing Baghel, the ruler of Kashi
7. Blessed Nawab Bijli Khan of Awadh
8. Enabled the King Kanak Sing along with his 16 wives reach Amarlok.
9. Helped the King of Bhopal along with his 11 wives attain Sat Lok.
10. Helped Ratnabai, a sweet seller attain Sat Lok.
11. Enabled Mohammad Sahib cross 7 skies.
12. The washer man Ali Dass along with 7 other Jivas also got blessed with Naam and reached Sat Lok.
13. Revealed the hidden secret to Nanak Dev Ji.
14. Revealing the significance of Naam to Damodar Dass, helped him attain salvation.

Through them he helped 5 Lakh Jivas attain salvation.

In Dwaper Yug, Before the incarnation of Krishn Ji, Vishnu Ji created 16 thousands milk maids. All of them, decorating their bodies, were singing in the glory of Hari. Krishn Ji took birth in Gokul in the house of Vasdev. King Kansa asked Kagasur to damage the eyes of his enemy, Krishn Ji. Kagasur reached the place where Krishn Ji was busy playing with his small friends. Seeing the devil, Krishn Ji simply embraced him and he died on the spot. When Pootna, the wife of Kagasur came to kill him, he took in all the poison attached to her breasts and killed her. Likewise, he killed Bakasur within a moment. He didn't leave any devil alive. He lifted the entire mountain on his finger when the God Inder continued to cause rainfall for 7 days. Inder Dev begged pardon for his wrong act. One day he was busy grazing the cows and

calves on the bank of river Kalinadi. The animals felt thirsty and went to the stream to quench their thirst. The bodies of all of them became affected with poison. Krishn Ji was astonished to see this and he himself went to drink water. His body turned grayish black. He descended into the stream and catching hold of the python, sent it to Patal. A disciple, who is in the shelter of a Satguru, can understand the reality behind such actions of Krishn Ji.

He killed Shishu Pal. So to say, all the miraculous activities of Hari in all his incarnations appear related to the repeated births and deaths and the desire to take revenge. Man, taking all this as a glimpse of the superpower of Hari, takes him as the liberator.

Remaining entangled in the Mayajal of these miraculous things, man fails to attain the knowledge related to Param Purush of the 4th Loka. It is only the Satguru who gives knowledge about Amarlok, the real abode of Hansa. After attaining real salvation nothing like taking revenge, performing of Karmas and the like remains to be done. The repeated cycle of births and deaths, the deeds performed by the incarnations and the like are related to Nirakar Niranjan, the Lord of the 3 Lokas.

Kaal Saban Ko Grasyo, Vachan Kahyo Samjhaye

Kahain Kabir Main Ka Karun, Dekh Nehin Patiye

Sahib Kabir says that Kaal is devouring all but he feels helpless as the Jivas don't try to understand all this even after watching all this with their own eyes..

Sahib Kabir has been coming to the universe in the guise of a Satguru since Yugas together to make the jivas understand the Mayaic net of Niranjan and the miseries one has to suffer here. He feels sad to see whole of the world engrossed in the acts of hypocrisy and dreams of attaining salvation through the unreal modes of worship instead of following the real one.

Krishn Ji, with the help of the Pandvas, made all the armies of the Kaurvas and the Pandvas suffer death. Even the great donor like Karun, Ganga Puttar Bhisham and the Guru Daronacharya were killed. He caused all this to happen by creating misconceptions and misunderstandings in the minds of others.

Only the Pandvas survived. Niranjana called Krishn Ji through his Surti. In Surti, Krishn Ji meditated on Niranjana at a place far away from Heaven where there is no existence of shunya, sun, moon and the like. He said, "O Nirakar Niranjana! You reside in all. You are the creator of the 5 materials as well as of Shunya. You yourself are Brahma, Vishnu, Mahesh, the beginning and the end, the Gods and the like. Please give me your dictates." Krishn Ji heard a word from across the skies which said that he had sent him to annihilate the demonic men thereby giving relief to the earth.

Krishna Kahey Sunu Purush Purana

Kal Abhey Kaha Mor Thikana

Krishn Ji asked as to what was his own position on the earth. Niranjana said that he is his part and resided in him.

Marhu Yadav Vansh Kaha, Mano Vachan Rasaal

Gopi Jaai Sanharo, Tehi Panchey Tuv Kal.

Niranjana asked Krishna to destroy the Yadavas and also the Gopikas and to finish them all. In the mortal world, he should kill all the unjust, evil natured and powerful persons through even deceitful ways.

This has to be done again and again till the short term Kali Yug appears. In Kali Yug the man will have a weak body and a short span of life. In this period, it is you who will be worshiped and things will happen as per your will. That is why you have been empowered to rule the earth. Establish your rule at Jagan Nath without any delay because you will have to leave your body before the arrival of Sahib Kabir.

Shri Krishn was astonished to know of it in his meditation. He asked as to who Sahib Kabir was before whose arrival he had to leave his body. Niranjana, the creator, told him that all the Rishi Munies, Gunns, Gandharbs etc. would come to have food when the Pandavas will perform the Yajna after attaining victory in war. But the Yajna won't reach its final completion. This will happen because none among those present there would be found to have the knowledge about the real and true Naam related to Param Purush. In Kal Yuga, only Sahib Kabir will describe the glory of Naam. With the spiritual knowledge related to Param Purush, Supun, the disciple of Sahib Kabir, will make the Yajna reach its completion after partaking the food. He himself will remain as his companion. He also said that during his incarnation as Ram, he had killed Bali. That Bali as incarnation of Veyad, will take revenge with him. After this, Krishan Ji, reached the city of Dwaraka.

As directed by Niranjana, he got the Yajna done by Pandavas. It was performed due to killing of Kinsman. Krishn ji instructed for serving food.

*Baithey Gandharva Dev Gan, Rishi Munivar Sab Jhar
Sab Mili Kinha Bhojan, Icha Ke Anusaar*

All the Rishis, Munis and Devatas partaken food to their satisfaction.

*Bhojan Bhaye Ghant Baja,
Rai Yudhishthir Ko Bhayi Laja.
Aho Krishna Ka Karo Upaai,
So Mohi Swami Kahiye Samuzai.
Jabhi Krishna As Bhav Bataya,
Sunhu Mantra Yudhishthir Raya.
Khojhu Bhakt Jo Nirgun Gavyi,
Satguru Mahima Sada Batavhi.
Aanab Tahi Yajna Nivtai,
Deen Bhav Kar Tahi Livaai.
Krishna Vachan Suni Yudhishthir Raya,
Bhagat Bulavan Doot Pathaya.*

*Suni Ke Doot Chale Chahu Desha ,
 Nahi Koi Bhaktan Betey Vesha.
 Chale Bheem Tab Lagi Na Bara,
 Chahu Dish Fir Kashi Pagudhara.
 Baithey Supach Tahi So Kahai,
 Nirgun Bhakt Yaha Koi Rahayi.
 Kahey Supach Nirgun Ko Jano,
 Satguru Mahima Sada Bakhano.*

All have taken the food including Krishn however the bell did not ring to indicate satisfactory conclusion of Yagya therefore, Raja Yudhishtir felt sense of Shame. Krishnji told to look for a devotee who sings the glory of Satguru. Bring him with all reverence and offer him food. Listening to Krishna, Yudhishtir sent a messenger to look for a devotee of Satguru but they could not locate anyone. Then Bhima went on search and reached Kashi and he saw a devotee named Supach. Supach spent all the time singing the glory of Satguru.

*Kahey Bheem Sun Harijan, Kripa Karo Mam Sanga.
 Chalo Jaha Hari Baithey, Swami Baal Govinda.*

Bhima addressed him- Oh Harijan! Be graceful, come to the place of Prabhu Hari.

*Kahey Supach Prabhu Kaisey Kahau
 Kalhi Jaan Krishna Pariharau.
 Sunati Bheem Kop Tab Kinha,
 Yamey Kaha Bhakta Var Chinha.
 Yahi Maro Toh Rakh Risai,
 Kahyo Mantra Raja Par Jaai.
 Teen Lok Ke Je Prabhurai,
 Tinko Bhakey Kal Kasa.
 Krishnahi Kahey Kal Ki Fasi,
 Kinhi Aai Bhakt Ki Hansi.
 Maryo Nahi Par Tav Bai Mana,
 Yaha Sunkar Bihasey Bhagwana.*

Supach enquires as to how can he call him as Prabhu! and said all are form of Kal. Listening to this, Bhima got irritated and walked away abusing him. On return, he told

Krishn ji, for the fear of you, I did not kill him. Listening to Bhima, Krishn ji smiled.

Jiv Yudhishtir Ved Gey, Tum Aano Gahi Pai.

Agya Manic Hale Tab, Aye Yudhishtir Rai.

Then Krishnaji asked Yudhishtir to go and request. Following his command, he went to Supach.

Aho Sant Tajiye Apradha, Adham Udaran Suniyat Sadha.

Chalo Swami Mere Graham Aaju,

Kripa Karo Mam Hovey Kaju.

Kahey Supach Sun Pandav Rau, Tor Ka Kaaj Hoi Vahi Tau.

Tumhare Gaye Hoi Mam Kaja, Paramarth Tum Ko Badh Saja.

Chal Paramarth Karan Santa, Sabha Mahi Baith Harshanta.

Avath Swapach Krishna Jab Jana, Hoi Kai Puran Sanmana.

Rai Yudhishtir Pakare Pau, Bhojan Sadar Aan Jivau.

Bhojan Karkey Supach Bhayo ,

Tada/Bajyo Ghant Shabdh Bhayo Gaada.

Bajyo Ghant Yagya Bhayo Pura, Kautak Dekhi Rishigan Bhula

Puran Yagya Krishna Jab Jana, Tabhi Kinha Dwarika Payana

He pleaded with Supach to forgive him for the mistake and requested Supach to grace his house which will benefit his family. Supach asked- Oh King of Pandav, what work do you have? Yudhishtir said- You are a Paramarthi (Spiritualist) therefore I am confident that you will come and grace us. Pleased with the Yudhishtir, Supach went along with him, King Yudhishtir washed the feet of Supach and served him with five varieties of food. When Supach pertook the meal and just stood up, the bell rang indicating the successful completion of the Yagya. After which completion of Yagya, Krishna reached Dwaraka.

Buzo Rey Nar Parani, Kya Supchai Adhikar.

Gan Gandharva Muni Dev Rishi, Sab Mili Kinha Ahaar.

Oh Men! What is the uniqueness of Supach, when he pertook the food, the yagya was fulfilled. The bell did not ring even when Gan-Gandharv, Muni, Devta, Rishi and Krishna pertook the food.

Sab Ke Khaye Ghant Nahi Baja,

*Dharma Kid Eh Yudhishtir Raja.
 So Sab Rahey Purna Yagya Nahi.
 Namhi Mahima Janat Nahi.
 Supach Jan Bhal Naam Prabhou,
 Tathey Puraan Yagya Kara.
 Krishna Shakti Mey Muni Rishi Jula.
 Jan Bhuzi Ke Pandit Bhula.
 Buzo Santo Nam Hamara,
 Naam Bina Kimi Utaro Para.*

When they all took the food, the bell did not rang because none of them knew the greatness of Naam. Supach knew the greatness of Naam therefore when he took the food, the Bell rang and the Yagya was complete. The world is devoted to Krishna and others, but Oh wise ones, understand our "Naam". No one can escape without Satya Naam.

FOUR GOALS OF LIFE

Sastras talk of four Purusharthas as the goals of life. These four duties of man are Dharma, Artha, Kama, and Moksha (Righteousness, Wealth, Desire, and Salvation)' any learned scholar will tell us that among these four Purusharthas, the object on which we should concentrate, is moksha or liberation or Salvation. If Moksha is the supreme and ultimate objective, why mention Artha and Kama also? It is not as if there is no meaning for these two words, Artha and Karma. They are required to take care of the elemental body while on earth, but if one neglect Dharma (Rules and Limits) and Moksha, the basis and the goal, then Artha and Kama will become harmful. Satya Naam from a Satguru help attain all the four Purushartas meaningfully. Moksha is reaching that eternal world, Amarlok, our final destination- Param moksh.

5. Four Purushratas with Satya Naam

Ni-akshar Koi Paar Na Pavey/ Kahan Sunnan Se Nyaara Hey//

What sort of a "Naam" is that? That cannot be written or heard.

Ni-akshar Bhed Aanami Kahiye, Aagam Agochar Soyi/

Taaka Bhed Sant Koi Jaaney, Jakhi Surti Samoyi//

Only some rare Sant is aware about Naam (Soundless Sound); not others.

Satyanaam Jaag Se Hey Nyara, Jahava Kaha Na Jayi//

Sahib Kabir says that this Naam cannot be uttered with mouth. It can neither be spoken nor written in alphabets.

Kaha Na Jaye Likha Na Jayi.

Teen lokh mey Yum Ka Raaj.

Chautey Lokh Mey Naam Nirvaan.

Teen Lokh Mey Pralay Karayi/Chauta Lokh Aamar Hey Bhai

Whatever is there in the Three Worlds is under the rulership of Kaal Purush. Citizen of any country are bound by the laws of that country. This is the world of Kaal Purush. Therefore, his rules and regulations are imposed on every being. This is not the world of Soul. Where there is Birth and Death, there is Illusion and Karma. Kabir Sahib said

Yah Sansaar Kaal Ko Desha//

Kaal Purush is the ruler of this Universe.

Yaha Karm Ka Jaal Pasara Hey//

This universe is full of misery.

Yak Lokh Yak Ved Do Dariya Ke Kinarey/

Saayad Ke Kabhu Mey Hey Sab Jiv Vicharey//

Here all are under the delusive influence of Kaal Purush, deluded by Maya and under the sway of Desires, Anger and Lust. The world of Soul, Amarlok is free from all the Vices.

Avadhu Bagam Desh Humara Hey/

Ved Kiteb Paar Nahi Pavat, Kahan Sunnan Se Nyara Hey//

Wherever Five elements exists, it is bound to disintegrate because element destroys other elements. Water will destroy Earth; Fire will destroy Water; Air will extinguish the Fire; Space will dissolve the Air. It indicates, that they are all mutually destructive. Wherever these five elements exist, there will be dissolution. However, there is no dissolution in Amarlok. There is no Illusion, Physical body, Birth or Death in Amarlok. Here in the World, one has to give-up his Body. Soul is embodied in a complicated and dirty condition. It is unaware of the full consequences of Karma. The inner vices (Desire, Anger, Greed, Lust, Hate and Pride) impels and influences all actions. There is a well meaning Film song .

Jindagi Kya Hey Gham Ka Dariya/

Na Jina Yaha Buss Mey, Na Marna Yaha Buss Mey//

This worldly ocean of life is full of misery. Here neither Life is in one's control or his Death. It is evident that the Soul is under the grip of antagonistic forces; clothed in body, the Soul is made to wander. In this Creation, there are various wombs of Beings, which are miserable. There are 84lakh such beings made in the creation. Soul has to pass through such karmic beings. What all wombs it has to pass through. It is evident that the Soul is in great distress. Sahib Kabir's words are full of revelations of truth. These are called Worlds of Kaal Purush. There are immense difficulties in Life here in the World; it is full of misery. What kind of a Karma is this Birth and Death! What sort of a delusion created by the wombs! The Soul which has the essence and part of the Supreme Lord, has to take birth as an Ant. What kind of a Wrenched Wombs, Soul has to pass through! Even a simple enquiry will make it clear that Soul is being deluded. In Truth, this Universe is not the Home of Soul. The condition here is very cruel. Soul has no satisfaction here. In this World, Soul is deliberately put in delusion.

What are your Complaints? Physical problems; the difficulties, hardships and the worries; - all these have no relevance to the Soul. Human Beings are afflicted with only such problems. Niranjan has the power to bestow Wealth and other Worldly things. He can grant Miraculous Powers like Riddhi-Siddhi. The God-Cosmic Mind wishes that individual Being should not seek the Soul. The one who is addressed having Form or Formless is the same one who put this Soul into Worldly Delusions. Sahib Kabir clearly says:

*Manhi Niranjan Manhi Omkaar Manhi Hey Kartara//
Teen Lokh Mey Manhi Viraji/ Tahi Na Chinat Pandit Kaaaji//*

Niranjan is the ruler of the Three Worlds and has all the Wealth in his control. Why is it that, he grants the prayer of an Individual with all these things? Because, he will believe that the God has answered his prayer. However, he does not wish that one will attain the awareness of Soul. What can he give? Money, Position, Miraculous Power and many more things; but never the awareness of the Soul.

All prayers will reach upto Nirakar Niranjan. He will grant all desires (Son-Daughter, House, Physical pleasure and Worldly Wealth) but never the Knowledge of Soul. With the Devotion on him, one can attain this worldly and other worldly pleasures. Sahib says:

Chaar Padart Ek Mag Mahi/ Kahey Kabir Koi Janat Naahi//

Those embraces the Satya-Bhakti of Sant Satguru with Naam Diksha, they attains all the four Purushatrhass.

Gyaan Dhayan Tehi Mahi Samavey//

One can attain all the Powers of the Soul (Adhyathmic Power). That is why in ancient times, in the battle field, they use to enquire as to who is the Guru of the person in other side. It will indicate the strength and the power of that person. There is a good example related to this Concentration-Surti. Eklavya, the Tribal Prince approached Guru Dronacharya to learn Archery.

Dronacharya refused to teach him the lessons. He being a hunter, he is likely to harm the Birds and Beasts of the Jungle with that skill. He does not want to impart such skill, so he told him that he only teaches Royal Princes. Eklavya replied that he is also the Prince of a King of Forest Hunter but Dronacharya did not give. Eklavya made a statue of Dronacharya and concentrating on him learnt fine skills of Archery. This Concentration-Surti is not an ordinary thing. Therefore, even Humans want to draw the power of Paramatma by concentrating on him. Just as Electricity is transmitted through a wire, similarly these powers can be transmitted through concentration.

Even, the mother of Gopichand asked him to anchor on a strong nail. He said that he is living as a Sanyasi. Which strong nail you are talking about? She asked him to be in the company of a complete Guru and to meditate on him. He is the strongest nail of support.

Satguru Din Dayalji, Tum Lagh Meri Dawdh

Jaisey Kaag Jahaj Par, Sujat Katahu Na Taor//

Therefore, the concentration is the Soul. Wherever, we keep our unwavering concentration that we will attain.

Jaaki Surat Laag Rahe Jahava,

Kahey Kabir Pahunchau Tahava

Satguru is a strong anchor. Therefore, one should keep their concentration on him while engaged in all activities. That way we will stay unaffected by Maya. Even Vedas and Scriptures say;

*Dhyan Moolam Guru Roopam, Pooja Moolam Guru Padakam,
Mantra Moolam Guru Vakyam, Moksha Moolam Guru Kripa//*

Meditate on Real Guru (Satguru). Worship his Holy feet. Take his word as Mantra. Attain Salvation by his Grace.

Therefore, Satguru is full and free manifestation of power of eternal Soul. One pointed concentration is Soul. Soul has the power to see, to move and to hear. Even Vasudev Krishnanji says-'Aantmatta Saagta||' wherever one

concentrates at death, there they will reach. If one concentrates on Satguru, they will reach him. It is impossible to concentrate on Supreme Purusha because he is beyond comprehension and Mind cannot reach him. Therefore, she asked Gopichand to be in the Satsang of a complete Guru. Sahib Kabir says;

Saat Dweep Nav Khand Mey, Guru Sey Bada Na Koyl

If the Guru is complete, one will attain completion. There is none in the Universe who is greater than such Guru.

Guru Milne Se Jagada Katam Ho Gaya||

The complete power of Soul will manifest from within the individual with the grace of Guru. 90% of the children will inherit the disease of their mother acquired in the womb, because the body of the child is created from the blood supply of the Mother. The food for child is given through the Navel, to which Naadis are connected. Therefore, whatever deficiencies Mother has will afflict the foetus. Similarly, concentration on the Satguru will draw his powers and mould the disciple like the Guru himself.

Therefore, Veda asks to meditate on one's Guru. It does not say; meditate on Ganeshji, meditate on Vishnuji, meditate on Shakti ji, meditate on Shivji. Sahib Kabir says;

*Saar Shabdh Sabse Hey Nyaara, Bhed Na Pavey Koi
Chaar Vedh Mey Bhrama Bhuley, Aadi Naam Na Payi.*

It's a great revelation.

*Bhramadik Shiv Sankadik, Aj Surr Kaal Ke Gunn Gavahi/
Jo Kal Jivan Ko Satavahi, Tasu Bhakti Drudavahi||*

Pandits and Kazis are unaware, all the three worlds are in the domain of Kalpurush (Lord of Death). His Demonic power runs the world. The same evil force has bound the Soul within its power. Even if one takes 50 dips in a Holy stream, this power will not free the Soul.

Bhavsagar Ka Paar, Naam Bina Pavey Nahi||

None can cross the worldly ocean of Birth and Death without Sajeewan Naam. Further he says-

*Aadi Naam Ki Aadbhut Mahima, Surti Nirati Se Payi/
Sahib Kabir Amarpur Vasi, Hansa Lokh Patayi//*

One reaches that Unique Holy and alive Naam with Surati and Nirati. Sahib Kabir says that he has descended from the Amarlok (beyond the expanding Universe).

Paras Surati Sant Ke Pasa//

The Guru who has his Paras Surati manifested can also help disciple manifest his Surati (Concentration). Sahib Kabir affirms-

*Paras Mein Aru Sant Mein, Tu Bado Antro Jan/
Veh Loha Kanchan Kare, Veh Karle Aap Saman//*

Satguru will transform his disciple like himself. A real Mahatma-Sant will have this Paras Surti with them. This Paras Surti will free and awaken the Soul.

Koti Janam Ka Paant Ta, Guru Paal Mey Diya Pahunchay.

It is said, without a Guru one cannot attain wisdom. What is this Wisdom? If I ask How they will attain this wisdom from Guru they say that they attain wisdom to discriminate between good and evil. No, one can attain this wisdom with the help of elders of the family. However, one attains knowledge of Soul (Adhyatmik Wisdom) only from a Real Guru. The inner vices like Anger, Hatred, Lust, etc cannot come under control of such persons. After Guru bestows the Naam, arising of such tendencies in mind, can be easily apprehended, by the manifestation of Wisdom of the Soul. Then it can be read and understood and one becomes aware of activities of the Mind. When in Anger, one gets engaged in action and later we repent for the wrong. However, after the Naam Diksha we become aware of the game of these vices beforehand. When Anger and Hatred arises, we become alert. This is Wisdom-Gyaan. Therefore, one's concentration is awakened for eternity. In this state, all

becomes clear. Otherwise, the entanglement of Mind is difficult to comprehend. Sahib says-

*Gan Gandharv Rishi Muni Aru Deva,
Sab Mil Lag Niranjan seva.
Peer Paigambhar Kutub Aouliya,
Manhi Niranjan Sabko Daliya
Sidha Sadak Aur Yogi Jatti,
Aagey Khoj Na Pavey Raati
Jaay Niranjan Mahi Samaye
Aagey Ka Koi Bhedh Na Paye//*

All are entangled with the Mind. Mind never releases its grip over the Soul. Unwavering concentration itself is the Soul (free of elements and its natures). Therefore, Even if we try this Mind does not come under control; it wanders out in this world. Its grip on the Soul is very powerful.

*Tann Tir Mann Tir Bachan Tir, Surati Nirati Tirr Hoy/
Kahey Kabir Uss Palak Ko, Kalp Na Pavey Koy//*

Even those who did very hard penance, were entangled in the network of Kalpurush. They could not escape from the grip of Mind.

Manhi Niranjan Manhi Omkar Manhi Hey Kartara//

Formless Mind itself is Formless God of Death. He is the Omkar and He is the Doer.

This way, all the Souls are within his boundary and control. He can give material and physical pleasures. However, He does not want to give the awareness of Soul. This can be attained only with the grace of a Real Satguru.

"Hai Yaha Satguru Bina Koi, Moksha Ka Daata Nahi/"

It is not a simple statement that It is no one but a Satguru, who is the giver of salvation.

6. NAAM DIKSHA (Initiation)

When a shopkeeper says that the pepper in my shop can't be found anywhere else and tells about its originating places. So the thing which is the topic of discussion does not belong to this world, it is not be found in these three worlds (Earth, Heaven and hell). It is from fourth eternal world, Amarlok. When you possess that thing, all three things come to you. I have experienced this not once or twice but million times. There is no doubt in this, it is guaranteed. When I give Naam to any one (any Class, color, creed, caste, race, sects and Religions), three things are assured-

1. Soul and Mind are separated from each other.
2. The attraction of the world declines.
3. There will be complete security.

The outcome is in front of you. Every Naami (Initiate) changes after getting Naam Diksha. Other human are dancing on the waves of mind. Mind is very effective but it has no control over my Naami. After getting Naam, his Soul awakens. My Naamis find themselves to be different from others, they find other people Ignorant, one moment they are in good mood and in another they are in despondent and behave madly. All these are because of the powerful grip of the Mind over them.

My Naami gets hold over their mind. During the time of Naam Dhan, I separate the Soul from Mind. I separate them, then you are able to understand Mind's influence. This work is most difficult in this world which cannot be accomplished by everyone. When you begin to understand Mind, the world fades away and attraction dies out. Then, every Naami feels that there is a protective force accompanying him all the time and everywhere. The truth is that, the thing I possess does not exist anywhere in

this universe. This thing frees the grip of the world of mind and you are able to understand the nature of Soul.

Note :

- At Naam Initiation, enter with an attitude of surrender, be simple, obedient, and attentive, it may take up to an hour.
- It is customary: to bring a simple Mala for blessing, which is worn to identify as Naami (It is not used for chanting), clarify your doubts, be courteous make it short and simple, save time.
- Guru mantra will be given for Morning and evening worship. Second Mantra for attaining concentration and the third, is Sajeeven Sar Naam given through the Paras Suruti if Satguru, this is Soundless-inadudiable, which releases the Mind's grip over the Soul.
- When you offer salutation, (Bandgi) make sure you touch the feet of Guru with your palm, and have eye to eye contact with Him and receive his rays. Place your triditional offerings at your Guru's feet with love.
- Karmas of all your lives are cleared, therefore follow the seven rules (Core of Dharmas), for you will have no rebirth to reap, which can make remaining life harder otherwise.
- Rise above the religions and its rituals, (Do not disrespect them, keep away). Spirituality is about Spirit-Soul and its Salvation whereas, Religions and divinity is about Mind and Matter. Meditate on Satguru, with complete faith, rest is his grace.
- Present your contact details before you leave, to the volunteers.

SATGURU SRI MADHU PARAMHANS
SAHIB SAYS:

1." I Do Not Consider Myself As Higher Than You."

(All the Souls are from one Param Purush Therefore all are Poornam-Complete. Adhyatmik Bhava.)

2." In All The Three Times, Past, Present And The Future No One Has Transcended My Level".

(When a drop of water falls into that ocean, it becomes ocean itself, nothing else. It does not matter what time it falls, In the Past, Present, or Future)

3. "The Thing I Possess Does Not Exist any where In this Universe".

(Kabir Sahib says *Paras Surti Sant Ke Pasa*/. There is a power in the Surti with Sant Satguru. 'Sajeevan Naam' is given by Satguru with his Surati'. This Naam Gives Param Moksh. *Kaha Na Jahi, Likha Na Jayi. Bin Sarguru Koyi Nahin Payi*/. True Naam can neither be spoken nor reduced to writing. None can get it without a Satguru *Par Lagan Ko Her Koyi Chahe, Bin Satguru Koyi Par Na Pavey*/. All want to cross the ocean of births and deaths here but none finds the way out without a Satguru.)

7. Towards the Truth

The one who sacrifices the individualised "I" consciousness from the Soul can comprehend awareness of Atmic principle. It is not difficult to sacrifice things. home, wife, husband, wealth, fame many people has sacrificed these but not the individual "I" (I-ness). This individual self which is based on the perception "I am so and so" refers to the individual "I". For this very reason you are not able to realize your Soul principle. In forgetting this I-ness, remains the realization of Soul. That is why; the realized persons are very rare to find in this world. Believing that "I am the body", Atma is engaged in breathing activity for the sustenance of body. Breathing down the air in to this body, it keeps the body alive. The nearness of complete, alive Satguru enables the breathing to turn upward and outward through the body. This process enables Surti (concentration) and Nirati (the activity of breathing) to combine and to prevail the identity of "I" consciousness, ultimately. With this, the concentration becomes one pointed and peaceful, the "I" identification will be replaced with Soulfulness.

NOTE :

* Concentration on the center of your forehead (trikuti) will never lead to realization of Soul.

*All the worldly Religions and Religious scriptures talk about earning the merits with good deeds, doing various yogic practices. Further they talk about three worlds but Kabir Sahib's words of wisdom directs towards simple and easy path of permanent salvation.

*Just as helicopter, airplane, airship and spacecraft lifts through the air, there are many ways to travel in the inner world. There are different bodies available for travel with various speeds and distance. Just like helicopter cannot reach the level of pathfinder, these bodies have limitation in reach. Helicopter cannot reach outer planets. Similarly,

Sagun (form full), Nirgun (formless) worship and all kinds of yoga cannot redeem you from the worldly ocean of Misery. Naam (boat of Satguru) has the capacity to take the Soul beyond these three worlds and reach Amarlok.

*To concentrate on any point within, the body during meditation is illusionary and deceptive.

* Five mudras and its names are within the body and the soham is also within this. That is why Sahib had spoken of bodiless Naam (Videha Naam). He said Soham is not true Naam.

Jo Jann Hoi Hey Jahari, Shabd Lehu Bilgaye,

Soh Soh Jap Mua, Mithya Janam Gavaye.

Soh Soh Japey Bade Gyaani, Nirakshar ki Khabar na Jani.

* To meditate on any point within the body will not manifest Adhyathmic Shakti but it may manifest Divya Shakti. Manifesting any power within the body is the power of Niranjan only. With this, one cannot cross the worldly ocean of life. That is why Kabir Sahib does not approve concentration on points within the body during meditation.

* Sahib says “Not to concentrate on the inner sounds”. These sounds are heard inside the head and to produce sound you need two implements. Where there is sound, there is duality and where there is duality, there is illusion. Hence sounds are not the ultimate truth.

* Everyone says that “You need to do something”. Some asks to earn through merits, some says to do sadhna, some ask you to give alms and do sacred acts, some ask you to do yagya (sacrificial offering), some ask to do yoga and some ask you to go on pilgrimage. But Kabir Sahib’s Sathya bhakti says “You need not to do such things. Whatever has to be done will be done by Satguru. This is completely different path to salvation (mukti). Because with one’s own efforts and meritorious deeds, one cannot cross this worldly ocean of life.

Saath Dweep Nav Khand Mey, Guru Se Bada Na Koi,

Karta Karey Na Kar Sakey, Guru Karey So Hoi.

* If your Guru is a householder, do not expect any spiritual (adhyathmic) benefit from him.

Bandhe Kho Bandha Miley Toh Ghaat Chudavey Khon//

How can one who himself is under bondage free another.

* I don't have to give you wisdom after initiation (Naamdaan). Know that it is given. Nothing left to give, then why satsang (holy congregation)? This is only to remind you of does and don'ts. You are given inner spring of wisdom. Satsang is for reminding you about pitfalls and difficulties on the journey.

* Whenever you meet me, you receive energy from me with which you can walk your way. That is why, I come among you often.

* Our way is easy way (Sahaj marg) and our path is path of bhringa Matt (Bumble bee – known to have only males, no females).

* Auspicious sight of Satguru is very useful for he bestows his powerful Adhyathmic rays by ways of sight, touch, and speech on his disciple present.

* Those Gurus in position of householder, if they claim themselves to be a Sant, it is but deception on you. He cannot be a Sant. A true Sant will not indulge in fleeting pleasure even forgetfully. Those who are indulging in sensual pleasure are stuck in Maya. It only means he has not attained a true Athmic bliss. One who is merged in Parampurush assumes his form. For him all are his children. That is why father does not marry his daughter and he does not indulge in sensual pleasure.

GLOSSARY

- Aavaranasakti - The veiling power.
 Achethana - unconscious; form of inertia.
 Adhyarupa - superimposition of the unreal
 Adhyasa - taking it to be another,
 Adwaita - Non-dualism.
 Aham - That "I."
 Ahamkar - Egotism, the sense of doership, actions.
 Ahimsa - Non-violence.
 Ajnana - Ignorance
 Ajnanasakthi - Incapacity to understand
 Ajnani - Unwise Personality.
 Akasha- Ether, Space, Sky.
 Akhanda - Indivisible.
 Akshara- letter and the imperishable.
 Amoolam - No root.
 Amritha – Nectar.
 Anaadi - Beginningless.
 Ananda - Bliss.
 Anandaswaroopa - Embodiment of Bliss.
 Anantha - Without end.
 Anithy - Temporary.
 Antahchathushtaya - Internal four indriyas.
 Antahkarana – Mind-Thought, intelligence, Chitt-Memory
 and ego together. One's own inner consciousness. The internal
 indriyas, which moves from one world to another, from one
 womb to another,
 Antharaprapancha - Internal world.
 Anubhavajnana - The Jnana of experience.
 Anurakthi - Affection.
 Anushaana - Action.
 Aparinaami - Unevolved.
 Asath - Non-existence.
 Ashrama Dharma - The four stages in Life—Brahmachari (the
 student celibate), Grihastha (householder), Vaanaprastha (the
 recluse in the forest), and the Sanyaasin (the ascetic).
 Asritha - Disciple.
 Asthi - That which is.
 Asthika - One who believes in God, scriptures and/ the Guru.

Spiritualism. Questions & Answers,

Asthira - Impermanent.

Asuras - Evil forces, the evil-minded, demonic.

Asuric - Asuric character is that of a person with pride, pomp, vanity, anger, and absence of discrimination.

Atma – Soul in elemental Body.

Atmajnana - Knowledge of the Self

Atmasaakshaatkar - The vision of the Atma.

Atmathatwa - The Atmic Principle.

Atmavichara - Inquiry into the nature of Atam;

Avathar - Incarnation of Gods.

Avidya - Ignorance, Absence of wisdom.

Avidyamaya - External illusion.

Avidyasakti - The power of ignorance.

Avyaktha - Unmanifest.

Bhaati - Knowledge of the knower.

Bhaavanasan - End of ideation.

Bhakthi - Devotion

Bhakthi Marga - Path of devotion.

Bhoothaakaasa - Atma conditioned by elements

Bhoothas - Elements.

Bhoutha Prathibandha - Past obstructions.

Bimba - Original.

Bodha - Perception; knowledge; consciousness.

Brahmanda – Cosmos& Macrocosm.

Buddhi - Intellect; faculty of discrimination.

Chaithanya – Consciousness.

Chethana - Awareness.

Chidaakasa - Deflection of Atma.

Chitthaakasam -Subtle consciousness.

Chidbhumi - Causal world.

Chith - Full knowledge,

Chiththa - Past impressions.

Chitta - Consciousness.

Dharsan - Seeing the holy person.

Dasendriyas - The ten organs, ten senses.

Deha - Body.

Deha Dharma - Dharma of the body.

Dama/Dhama - Self-control; restraining the sense organs

Dhana - Wealth.

Dharana - concentration, singlemindedness,

Dharma - Righteousness; religion; duty.

Dhyanaaroopam - Form for meditation.

Dhyana - Meditation; concentration

Easwara - The Supreme Ruler;

Grihastha - The worldly life of a Householder.

Guna - Quality, property, trait; Sathwa, Rajas and Thamas.

Guru - Guide; Teacher.

Hiranyagarbha - Cosmic Womb.

Hridhayaakasa - Firmament of the heart.

Ichha - Yearning, likes and dislikes, preferences.

Ichha Shakthi - The will of man.

Indrajala - Magician's art.

Indriyas - Senses.

Jada - Insentient.

Jagath - The moving, changing, transitory, untrue world; the universe, creation, world of change.

Japa - Repetition of a name or manthra.

Jiva/Jivaathma - The Hansa bound By Body, Mind and Maya

Jivanmuktha - Realised soul.

Jivatma - Individualised soul.

Jnana - knowledge of the spirit,

Jnana Yoga - The path of wisdom.

Jnanendriyas - Inner senses.

Jnani - A sage with unitive spiritual knowledge and experience

Kama - Craving.

Karma - Action; deed; work

Ksharam - Permanent.

Laya - Merging. Dissolution.

Lobha - Greed.

Mahapralaya - cosmic dissolution.

Mahat - Cosmos, meaningful.

Manav - Man,

Mithya - Apparent truth.

Moha - Illusion.

Moha - Attachment.

Moksha/Mukthi - Liberation from the cycle of birth and death.

Mool - Root cause.

Spiritualism. Questions & Answers,
 Muktha Purusha - Liberated Soul.
 Mumukshuthwa - Desire for liberation.
 Naam- Name, Satya Naam
 Naam-roopa - Name-form.
 Nasthik - Atheists.
 Nithya - Indestructible, timeless.
 Papa - Bad deed.
 Para - Higher.
 Paramatma - God.Creator, Universal Lord. Kal Niranjana.
 Paramjyothi - Supreme effulgence.
 Param Pursh- Supreme lord of Amarlok/Satyalok
 Parinaami - It changes and evolves.
 Param Moksh- Permanent Salvation.
 Parinaam - Evolved.
 Praanaagni - Vital force in living beings.
 Pradhana - Primordial matter.
 Prakriti/Prakruti – Nature, Maya Shakti.
 Prana - Vital air, vital breath, vitality, the vital essence.
 Pranayama - Regulation of breath.
 Prapancha - Universe composed of five elements.
 Pratyahara -Withdrawal into one's inner consciousness.
 Prema - Ecstatic love.
 Priyam - Pleasing, desirable.
 Punya - Good deed,
 Purusha - Man, humans, eternally masculine (God).
 Rajas/Rajo Guna – Quality of passion, energy.
 Rajasic - Active, passionate. Anger, greed, hatred, etc.
 Ruchi - Sweetness.
 Saadhak - An aspirant for spiritual progress.
 Sadhana - Spiritual discipline or effort of Individual..
 Sakti - Energy. Power.
 Sama - Purity, Good counsel, Control of the senses, equal.
 Samaadhi - It is the superconscious state of mind
 Samsara - Worldly life.
 Sanathana Dharma - Eternal religion
 Sankalpasiddha - He whose will prevails.
 Santhi - Peace, equipoise, equanimity.
 Sanyasi - One who has renounced world,

Sant-One who been to Amarlok/Satlok
 Sath - Truth, reality, existence, Immortal.
 Sathwa Guna - Quality of calm, serenity.
 Satguru-Sant-Knower of Truth, Giver of Mukti.
 Satya – Truth, not modified by time.Param Purush.
 Sayujyamukthi – Union.
 Seva - Service.
 Sraddha - Steady faith.
 Sthiram - Permanent.
 Sthula-akasha - The gross firmament.
 Sthula-rupa - The gross form.
 Subha - Progress.
 Sujnani - The wise personality.
 Sukshm-rupa - The subtle form.
 Sushupthi - Deep sleep.
 Swabhav - Nature, reality.
 Tamas - Dullness, inertia, darkness and tendency to evil.
 Tapas/Thapas - Austerity, sacrifice and asceticism
 Thamo Guna - Dullness, ignorance, and all the evils
 Thuriya Stage - The fourth stage
 Upadhi(s) - Condition, encasement for the soul i.e. the body.
 Uparathi - Withdrawal of desires.
 Vairagya - Detachment; to give up all transitory enjoyments.
 Vanaprastha - Life as recluse.
 Vasanas - Tendencies, impulses and instincts.
 Vichara - Inquiry, discrimination.
 Vichara Marga - The Path of inquiry.
 Videha - Without body, Transcorporeal Mukthi.
 Vidyamaya - Internal illusions.
 Vidya - Knowledge.
 Vijnana - Higher wisdom.
 Vikaara - Changed, transformed.
 Virat Pralaya - Final Cosmic Disolution.
 Vrittis - Activities or mutations.
 Vyamoha - Delusion

Aarti for Satguru

Arti Karhun Sant Satguru Ki,
 Satguru Satya Nam Dinkar Ki.
 Kam, Karodh, Madd, Lobh Nasavan,
 Moh Rahit Kari Sursari Pawan.
 Harhin Pap Kalimal Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...
 Tum Paras Sangti Paras Tabb,
 Kalimal Grasis Loh Prani Bhav.
 Kanchan Karhin Sudhar Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...
 Bhulehun Jo Jeev Sangti Aveyn,
 Karam Bharam Tehi Bandhi Na Paveyn.
 Bhai Na Rahey Yam Ghar Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...
 Yog Agni Pragti Tin Ke Ghat,
 Gagan Charey Shruti Khule Bajarpot.
 Darshan Hon Hari Her Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...
 Sahas Kanwal Chari Trikuti Aveyn,
 Shunya Shikher Chari Been Bajaveyn.
 Khule Dwar Sat Ghar Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...
 Alakh Agam Ke Darshan Paveyn,
 Purush Anami Jaye Smaveyn.
 Satguru Dev Amar Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...
 Ek Aas Vishwas Tumhara,
 Para Dwar Main Sabb Vidhi Hara.
 Jay, Jay, Jay Guruver Ki, Arti Karhoon Sant Satguru Ki.
 Satguru...

BOOKS IN ENGLISH

01. Satguru Bhakti
02. The Truth
03. Meditation on a Real Satguru Ensures Permanent Salvation
04. The Whole Game Is That of Concentration
05. With out Soul Realisation Man Has to Wander
06. Atma-An Exposition (Atam Bhodh)
07. Satguru Bhakti (Uniqueness)
08. Crossing the Ocean Of Life with the Grace Of Satguru
09. Amrit Vani
10. Naam-Words of This World Cannot Give Real Salvation
11. The Real Naam Is a Hidden One
12. Stealer of Devotion
13. Seventy Dissolutions on the Path
14. The Secret of Salvation
15. Anurag sagar Vani
16. The Real Disciple
17. The Formless Mind
18. Now He is a Disciple of Satguru
19. Changing the World Spiritually
20. Spiritualism. Questions & Answers,